

PLAIN AND PITHY REMARKS OF OLD HUM-THREY ON FITS.

"Though no doctor, I have by me some excellent prescriptions, and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself; and I dare say that you are also: now then for my prescriptions.

For a fit of passion, walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a stoophead.

For a fit of idleness, count the ticks of a clock. Do this for an hour, and you will be glad to pull off your coat the next, and work like a negro.

For a fit of extravagance and folly go to the work-house, or speak with the ragged and wretched inmates of a jail, and you will be convinced:

Who makes his bed of briar and thorn,
Must be content to lie forlorn.

For a fit of ambition, go into the church yard, and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a fit of repining, look about for the halt and the blind, and visit the bed-ridden, and afflicted, and deranged, and they will make you ashamed of complaining of your lighter afflictions.

For fits of despondency, look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear, whether they respect the body or the mind; whether they are a load to the shoulders, the lead on the heart; the following is a radical cure which may be relied on, for I had it from the great Physician: "Cast thy burden on the Lord, and he will sustain thee."

HAPPY PARENTAL DISCIPLINE.

The son of a minister, now living, had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two; and when asked a question about the business of the day, he was very short in his answer to his son. An hour or more elapsed; the time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said, "Papa, I cannot learn my lesson, except you are reconciled; I am very sorry I have offended you; I hope you will forgive me; I think I shall never offend you again."

His father replied, "All I wish is to make you sensible of your fault; when you acknowledge it, you know it is easily reconciled with me."

"Then, papa," says he, "give me the token of reconciliation and seal it with a kiss."

The hand was given, and the seal most heartily expressed on each side.

"Now," said the dear boy, "I will learn Latin and Greek with any body," and fled to his little study.

"Stop! Stop!" exclaimed his father; "have you not a Heavenly Father? If what you have done is evil, He is displeased, and you must apply to Him for forgiveness."

With tears starting in his eyes, he said, "Papa, I went to Him first. I knew, except he was reconciled, I could do nothing," and with tears now fast rolling, he said, "I hope, I hope, He has forgiven me, and now I am happy."

His father never had occasion to look at him with a shade of disapprobation, from that time till his death.

A court buffoon having offended his sovereign, the monarch ordered him to be brought before him, and, with a stern countenance, reproaching him said,—"Wretch! you shall receive the punishment you merit; prepare yourself for death."

The culprit in great terror fell upon his knees and begged for mercy.

"I will extend no other mercy to you," said the prince, "except permitting you to choose what kind of death you will die. Declare immediately, for I will be obeyed."

"I adore your clemency," said the crafty jester, "I choose to die of old age."

A SWEET SAYING.—"Never shall I forget the thrill of pleasure which the last sentence of a dear child, my nephew, excited in my mind. It dropped from his lips as he lay dying on my shoulder. He said, 'Suffer little children to come unto me, and forbid them not;—that is a sweet saying, is it not, uncle?' He expired immediately to know its sweetness! He returned from school in apparent good health, gathering strawberries at eight o'clock; and was a corpse in my arms at eleven o'clock the same night!"—Rev. Mr. Kilpin.

An eccentric was used to say that it was not wicked to lie, swear, cheat, or steal; and that he could prove it by scripture. Thus, it was not wicked to lie in bed; to swear to the truth; to cheat the devil, or to steal from bad company.

THE CAPTIVE.

The sun cheers not the captive's cell;
He has but little light,
Stealing through crevices, to tell
That day has conquered night.
And yet, by those dim, struggling rays,
To his lone cell are brought
The themes of holiest praise,
And deep ennobling thought;
He praises God, who breaks the morn,
To cheer him in his cell forlorn.

A gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend to allow him to put a question to one of the children, with a view to ascertain his mental improvement. The request being complied with, he was desired to write his question, and affix it to the wall. It was this:—"Does God reason?" The child instantly went underneath with his pencil, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore, God does not reason."

DINING IN A STORM AT SEA.—The table, itself screwed down, is first prepared by laying along it two sand bags, which run its entire length. Between these are placed smaller bags, like the rounds between the two sides of a ladder, and in the spaces thus formed are deposited the dishes. You then take your seat at table, holding on as well as you can. When all is ready, the servant brings your plate, and knife and fork, and you eat, holding on at each roll, and taking a cut and a bite in the intervals. Despite of all these precautions, however, you sometimes find dishes crawling places as if by magic. A gentleman above me was taken all aback, and suddenly found himself sprawling on deck, with a lady, one tureen of soup, one ditto of apple-sauce, two small children, a beef-steak pie, and a crust stand, all piled a monument over him!

If hypocrites go to hell by the road to heaven, we may carry on the metaphor, and add, that all the virtues demand their respective tolls, the hypocrite has a by-way to avoid them, and to get into the main road again. And all would be well, if he could escape the last turnpike in the journey of life, where all must pay, where there is no by-path, and where the toll is death.

SAGACITY OF AN ELEPHANT.—I was one day, says Jesse, in his "Gleanings in Natural History," feeding the poor elephant who was so barbarously put to

death at Exeter Change, with potatoes, which he took out of my hand. One of them, a round one, fell on the floor, just out of the reach of his proboscis. He leaped against his wooden bar, but out of his trunk, and could not pick it up. After several ineffectual efforts, he at last blew the potatoe against the opposite wall, with sufficient force to make it rebound; and he then, without difficulty, secured it.

ZION'S HERALD.

BOSTON, WEDNESDAY, NOVEMBER 11, 1835.

MOBS;—BE CAREFUL.

A new, and exciting subject is now before our very excitable community. It is that of mobs. A dear and valuable friend has just closed a very sober lecture, in which he has warned us, while we oppose this evil, to be careful and not identify mobs with a particular party. Now, this is most important advice—though administered with a sort of solemn side-glance, as much as to say—"I guess, (our friend is a Yankee,) the coat fits."

But it doesn't—at any rate, fit or not, we won't wear it. Our thanks, however, for the hint, just as much as though it belonged to us.

To the point, however. We think no good, intelligent, or patriotic man of any party, will, knowingly, encourage a mob. Some of the papers tell us, that the collection in the city was composed of respectable citizens. We deny it, from our own knowledge. The mob were chiefly "little unknowns," who could not be identified.

But one thing we do complain of, on the part of the intelligence of the community. Many of them, instead of rebuking this turbulent spirit, maintain an ominous silence, which is equivalent, in effect, to direct encouragement. We maintain, that all good citizens should speak out against them. It is not necessary that they should side with Abolitionists, or consider the mob theoretically, Anti-Abolitionists. But they should make themselves known as Americans—friends to the Constitution—friends to the freedom of speech and the Press;—and they should look upon the mob as Anti-American, Anti-Constitutional.

There is another mode, beside silence, by which a mob may be cheered on to fresh outrage. It is by declaring that it was not a mob. Here is an illustration of what we mean, taken from one of the daily papers:—

The truth is, the assembly referred to, as we stated in our original notice of it, was not a mob. It was a collection of a large body of citizens, a part of whom were in a highly excited state of feeling, and some few of them, undoubtedly, ready to commit acts of violence, if they had not been deterred by the presence of others, who were otherwise inclined. Yet such was the predominance of a love of order, and respect for the laws, that no outrage was committed. It is impossible to determine what portion of the citizens, assembled, were drawn there by laudable and honorable motives, how many by mere curiosity, and how many from a desire of doing mischief. But there is no proof, that any considerable portion of the persons, assembled, were of the last description.

It is said that Sheridan Knowles, the celebrated actor, while he was travelling through the United States as a star of the first magnitude, kept a prostitute. At the same time he had a wife, and children, in England. How is it? We think it important, occasionally, to inquire about the morality of actors, as well as the moral influence of the Theatre in general.

"HEAR HEE!"

We published an account in our last from a paper in Lowell called the "TIMES," respecting Mr. George Pepper, the Editor of the Popish "Sentinel." It charged him with having been drunk—intoxicated is the polite word we believe—in that town. Mr. Pepper denies it in this emphatic style.

We confess, that although we always knew, that the half-lettered paragraphist of Zion's Herald, was as destitute of gentlemanly liberality and decorum, as he is of moral candour and literary capacity, yet we intended thought him possessed of more editorial honour and honesty, than to copy from a worthless and wretched paper of this city, a vile, vindictive, and villainous calumny, propagated against us by a despicable miscreant, on whose character the Lowell Patriot has indelibly impressed the charge of FETTERED. All we will say to the sorry scribe of Zion's Herald, is, that every word of the Lowell story, as far as it regards us, is a down-right, deliberate, and dastardly FALSEHOOD.

Pray was the writer of this sober when he penned it?—What say you, reader?

THE EFFECT OF LOTTERIES.

A Mr. Freeman, who formerly resided in Boston, and acted as deputy sheriff, was detected a few days since in a curious forgery in New York. He met a boy, at the corner of a street, and asked him to carry the following note to Mr. Rankin, the Treasurer of the American Anti-Slavery Society, from Arthur Tappan, the President:—

My DEAR SIR—You will particularly oblige me, to send me \$1000 or 1200 till to-morrow. I want it at this moment.
ARTHUR TAPPAN & Co.
P. S. I have just received a letter of thrilling interest on the great cause, which I wish to show you, this afternoon, if you are at leisure.

There were some marks about this, which induced Mr. Rankin to be suspicious. He followed the boy, in company with another individual—Mr. Tappan's agent, constituted representative—touched him on the shoulder, and politely invited him to take a walk towards the Police Office. He was bound over in the sum of \$1000.

We state this fact, because Mr. Freeman was ruined, it is said, by LOTTERY SPECULATIONS.

"PARADISE LOST"—FOR FIVE POUNDS!

The following old document may be a matter of curiosity to our antiquarian readers. Think of it—ye who have read that magnificent result of genius, Paradise Lost for £ Five Pounds!

These Presents, made the 27th day of April, 1687, between John Milton, Gent. of the one part, and Samuel Symons, printer, of the other part: Witness that the said John Milton, in consequence of five pounds to him now paid by the said Samuel Symons and others the consideration herein mentioned, hath given, granted and assigned, and by these presents doth give, grant, and assign, unto the said Saml Symons, his Executors and Assigns, all that Book, Copy, or Manuscript of a Poem, entitled Paradise Lost, or by whatsoever other title or Name the same is or shall be called or distinguished, now lately licensed to be printed, together with the full benefit, profit, and advantage thereof; which shall may arise therefrom. And the said John Milton, for his Executors and Assigns doth covenant with the said Saml Symons and Assigns, that he and they shall at all times hereafter, have, hold and enjoy the same and all impressions thereof accordingly, without the let or hindrance of him the said John Milton, his Executors or Assigns, or any other person or persons, by his or their consent, shall not print or cause to be printed, or sell, dispose or publish, the said Book or Manuscript, under any other Book or Manuscript of the same Tenor or Subject, without the consent of the said Saml Symons, his Executors or Assigns, in consideration whereof the said Saml Symons, for him, his Executors and Assigns doth covenant with the said John Milton, his Executors and Assigns, well and truly to pay to the said John Milton, his Executors and Assigns the Sum of five pounds of lawful English money, at the end of the first impression, which the said Saml Symons his Executors or Assigns shall make and publish, of the said Copy or Manuscript, which impression shall be accounted to be ended when thirteen hundred Books of the said whole Copy or Manu-

script, imprinted, shall be sold and retailed off to particular reading customers. And shall also pay other five pounds unto the said John Milton, or his Assigns, at the end of the third impression, to be in like manner accounted. And that the said three first impressions shall not exceed fifteen hundred books or volumes of the said whole Copy or Manuscript a piece. And, further, that he the said Saml Symons, and his Executors Assigns and Assigns, shall be ready to make Oath before a Master in Chancery, concerning his or their knowledge and belief of, or concerning the truth of the disposing and selling the said Books by retail as aforesaid, whereby the said Mr. Milton is to be entitled to his said money, from time to time, upon every reasonable request in that behalf, or in default thereof, shall pay the said five pounds agreed to be paid upon every impression as aforesaid, as if the same were due, and for and in lieu thereof. In Witness whereof, the said parties have to this writing indented interchangeably set their hands and Seals the day and year first above written
JOHN MILTON.
Sealed and delivered in presence of us
"JOHN FISHER."
"BENJAMIN GREEN, SERV. to Mr. Milton."

SECKER'S SERMONS ON POPEERY have been sent to us by the publisher, at Columbus, Ohio. Good—very good. It will be an excellent charm against Popeery—not to be carried, however, in the pocket, but in the head.

PRAYER.—Mr. Whitefield once said, that it was not important, whether Christians stood, or knelt, when they prayed. The great thing was to kneel in their hearts. A good thought, though quaint.

The following is pretty fair for so distant a relative of the Major's,—a hundred and twenty-first cousin. We really congratulate the tipplers for obtaining an ally from such aristocratic stock. You have needed a Byron to sing your sufferings and the praise of alcohol.

Now having done such a service, won't you oblige us by just stepping to No. 19 Washington street, and subscribing for Zion's Herald; for we think—*par parenthese*—the Catholic Sentinel ought not to monopolize the whole of you. But mind, Messieurs Tipplers, and bring \$2 with you, for trust you we dare not, owing to a defect we have always perceived in the memories of gentlemen of your class. If you haven't the money on hand—which is probable, living as you do with a generous profuseness—just borrow it; and if—as is very probable in this church world—you haven't two dollars worth of credit—why just call on us, and we'll give you a copy.

P. S. Can any body, on terms of intimacy with the Major, inform us what are his personal sentiments about "the cold water folks?"

FOR ZION'S HERALD.

HULLO!—TIPPLERS!

Dear sir, with confidence attend
To me your very anxious friend;
My good advice will please you well,
As it did Eve before she fell.

This world is in a wretched state—
Cold water people near you wait,
With fetters, ropes, and iron bands,
To bind your body, feet, and hands.

Priestcraft is stalking o'er the land—
Against it you must firmly stand;
And since it does your rights attack,
Repel its force and beat it back.

A project has been formed of late,
To get united Church and State!
It is a base, concerted plan,
To trample on the rights of man.

You must *not* all your votes give—
You must *not* all your rights give—
And soon exterminate the band
Of meanest vagrants in the land.

The gifts of God do not despise,
Which make you "happy, good, and wise;"
What He bestows you must extol,
Especially good alcohol.

'Tis good in poverty or wealth;
To give you ease when out of health:
In any place, in any clime,
To help you pass away your time.

'Tis good to keep your body warm,
When in a cold and chilling storm;
And more than that, 'tis most complete,
To guard you from excessive heat.

When creditors will please you dun,
'Twill give you numbness to run,
By which they'll choose to keep away,
And let you take your time to pay.

'Tis good to help you when you dance,
To shuffle back, and then advance,—
To shake your feet and turn around,
When moving to the viol's sound.

'Tis good when you retire to bed,
With direful hypo nearly dead;
And in the morning, when you rise,
To open your dull and drowsy eyes.

'Tis useful to excite a mob—
To tar and feather, burn, and rob:
Then hurra, boys,—come, one and all,
A generous shout for alcohol.

In today, flip, and punch, you may
With safety drink it, every day;
And when you tumble on the floor,
Recruit your strength by drinking more.

When youth and middle age are past,
And three score years elapse at last—
When death shall with his summons come,
And you lie dying, call for "RUM!"

JONATHAN B. DOWNING,
A relative of the Major's.
W—d, Vt., Nov. 3, 1835.

TO OUR CORRESPONDENTS.

Rev. J. Porter's 12th Number next week.
"Quarterly Meeting," by Rev. D. Kilburn, next week, if practicable.
"Sabbath Evening" is very good—should like it better were it shorter.
"Universalism contradicts the Bible," soon. Several others under consideration.

A DRUNKEN CHRISTIAN.

A recent number of the Landmark contains the communication of a correspondent, who states, that a man recently died, in a town not a hundred miles from Salem, whose life was cut short in the midst of his days, by intemperance. He had for several years been habituated to excessive indulgence in intoxicating liquors, which was obviously undermining his constitution, till in the last period of his life, this indulgence in his ruinous vice became more frequent and unrestrained, and finished the work of destruction which had been previously going on. He was a decided Universalist, or in other words his opinion was, that moral conduct in this life has no connection with our condition after death, and that however vile and guilty a person may be in this world, he will, upon his entrance into the next, be immediately taken to the society of saints in heaven, and be rewarded equally with those who have been the most virtuous and holy of men. His conduct corresponded with these principles. He believed that drunkards and tipplers would inherit the kingdom of heaven, and he acted on the belief. [?] At

his funeral a Universalist preacher was called to preach a sermon. The text was from Romans xiv. 18: "For whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." The preacher, with the usual skill of his sect, applied it to all men, though the apostle had exclusive reference to Christians.

"AUDI ALTERAM PARTEM."

FOR THE LAST TIME.

Dr. Reese has written the following acknowledgment, that he was the author of "Audi," &c. We honor his frankness, and are glad that he has thus nipped, in the bud, an unimportant controversy.

FOR ZION'S HERALD.

MR. EDITOR.—The notice with which you have honored me, in your paper, bearing the cognomen of La Roy Sunderland, deserves no other notice, from me, than to say, that if he possessed a moiety of the "literary and theological training," which he has affirmed to be an "indispensable prerequisite" before entering upon duties which he has assumed, he would have known, from the signature of the article of which he complains, what I designed should be known to every reader, that I was its author. I sent it in my own hand-writing, which, I had reason to know, was sufficiently familiar to yourself, and to your correspondent; and I intended, by the signature thereof, of "Audi Alteram Partem," that, as La Roy Sunderland, or his echo, (a) had spoken on one side of our controversy, you should be reminded, that your readers had a right to "hear the other side." I was not, therefore, surprised, or afflicted, at the intimation so obviously given, in his first reply, that he knew me as its author; for I intended that he should know it, as must be obvious, else I could have employed an amanuensis.

The intimation, that my communication contained one line in "commendation" of myself, or, that I am capable of "deception," "dishonesty," or any other dishonorable motive, such as ascribes to me, either in this instance or any other, will need no denial or disavowal, from me, where I am known; nor is it called for, where the charge bears his signature. I shall disdain, therefore, any personal allusions to him by way of recrimination, as I can find better employment than bandying hard words, or rendering "railing for railing."

Yours, &c.

DAVID M. REESE.

(a) Please accept our best bow for that, Doctor.

[?] Messrs. Pomroy & Bull say, through the New York Evangelist, that "their certified wine is not made stronger by the help of sugar, or any thing else; but is the mere juice of grapes, only fermented and refined, and that the intimation to the contrary in an article we copied, week before last, from the Christian Secretary, if intended to apply to their wine, is wholly without foundation."

Query. How much alcohol is produced by the fermentation of a hoghead of the "mere juice?"

THE FEMALE RELIEF SOCIETY.

This is one of those noble associations of Christian charity which are scattered over our city, to the honor of its ladies, for the purpose of clothing the naked, feeding the hungry, administering balm to the broken-hearted, wiping away the widow's tears, and hushing the sigh of the orphan.

This is, in truth, Religion. How different from that of the Pharisee, who makes long and loud prayers, and wears an uncharitable countenance, but keeps his money Providence has showered upon him so profusely, locked and barred in his rusty iron coffers. "Pure religion, and undefiled before God and the Father is this,—To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

The Female Relief Society is connected with the Methodist Episcopal Church in Bennett Street. During the past year, it has aided about one hundred persons!

Last Sabbath evening it held its anniversary, on which occasion, before an immense assembly, Rev. A. Stevens preached an admirable, eloquent—no, we won't use that word, for though it *seems* so, yet, that is known to be a matter of course—admirable sermon from the text in Psalms—"Blessed is he that considereth the poor."

The collection and subscription together, at the close of the exercises, amounted to about \$170—the exact amount we shall hereafter learn.

We hope and trust the kind-hearted ladies, who are engaged in this great, truly-benevolent, and angelic work, will have received from this meeting a fresh impulse. Heaven will bless and smile on your efforts.

As this Society does not confine its deeds, of mercy, to the poor of their own congregation, we would suggest to ladies of other denominations to co-operate with them.

REV. ALEXANDER CAMPBELL, the celebrated schismatic from the West, is expected in Boston, soon, to convert the heretics of this Metropolis.

REVIVALS.

We are happy to present our Christian readers such interesting statements as the following. The preachers generally, we hope will keep the church informed of the progress of the work in their respective churches.

GLOUCESTER, Nov. 2, 1835.

BROTHER KINGSBURY—As you have frequently urged upon brethren in the Lord, the necessity of sending to you for publication, the progress of the kingdom of our Divine Redeemer, I can no longer forbear to spread before your readers the wonders of his saving grace.

My first visit to this place, was on Saturday, the 5th of September, and I was received by this dear people, with all that kindness which marks the conduct of Christ's humble followers. They had been destitute of the preaching of the word, since some time before the setting of the Annual Conference; and from this circumstance, and others of a peculiar nature, they were somewhat "cast down, but not destroyed and persecuted, but not forsaken," for some of them "were always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in them," and they had also been waiting for the salvation of God, in the most excellent means of grace, as recommended in the Discipline—class and prayer meetings—nothing doubting but God would hear their Macedonian cry, and in his own time send them one who should speak to them in the name of the Lord.

On Sunday, the 13th, in the evening, the awakening spirit of God attended his word, and it was so visibly present, that we called upon those who were penitent, and felt their need of religion, to manifest their desires. Two arose amid the crowd, and the children of God seemed to immediately buckle on the armor and prepare to be co-workers, that they might not receive the grace of God in vain. From this time we held prayer and other meetings often, and at almost every meeting some were converted to God or awakened, or convicted of the necessity of fleeing from the wrath to come." The work appears to be of a deep and heartfelt kind, so that in numbers of our prayer meetings several were crying for mercy, while even the penitent would himself pour out his heart in prayer to God, and by His almighty grace would be lifted up from the miry clay, into the blessed faith of the gospel, and be enabled to shout the song of redeeming grace. One incident on Saturday, Oct. 10th, will not soon be forgotten. A mother who had once been in the enjoyment of religion, but had gotten back into the world, in some degree was aroused from her slumbers by the conversion of one of her children, and she came out to prayer-meeting with us, and as the meeting was going on in the power of the Lord, the converted child who sat next to

her, began to call upon God for a sister who sat on the other side of her mother, and who was crying for mercy. The mother soon raised her voice in prayer for the weeping, heart-broken daughter on her left hand. At last the convicted one uttered forth her soul in broken petitions, and in a few moments the Master came and bade her be of good cheer, saying to her, that her sins, though many, were all forgiven. The widowed mother's heart was made glad in the conversion of two of her children, and she has since had one more praying soul added to the family.

The work for a time seemed to be confined to the "Up-Town Parish," as it is usually called, but has now extended to the "Harbor." At "Sandy Bay," it appears to be a time of awakening, and on Friday, 31st ult., on "Eastern Point," three arose for prayers. So our heavenly Father has not forgotten to be gracious to us in this hard and rocky soil. The work is now increasing in extent, and all our meetings are fully attended; and what we have experienced, we believe, is only the earnest of his grace. The church are alive to the work, and prayer is continually ascending to God to carry on the glorious work. In our last monthly class meeting twenty were received on trial. A number have been converted since, and daily do we hear or see those who feel the need of religion, and desire to know what it is to be born of God.

One thing which under God has served to increase and extend the work is, the faithful and loving zeal of those who have experienced pardoning mercy. They have borne their testimony before hundreds, and have used their influence at home, and abroad, to invite their dying fellow men to come to Christ for mercy. The father has seen his sons converted, and the mother her daughters, and then beheld them immediately taking up the cross and following the Lord Jesus in the way.

Yours,

JOHN BAYLEY.

[N. B. Any letters or papers will reach me, directed to Gloucester.]

A brother, writing upon business, from Dudley, Mass., says:—"Within a few days, fifteen or twenty persons have passed from death unto life."

EDGEMONT, MASS., Nov. 3, 1835.

MR. EDITOR.—Permit me, through the Herald, to inform the friends of Zion, that the Lord has visited this part of his vineyard with a gracious revival of religion. We commenced the labors of this Conference year, by pointing out the reciprocal duties of preachers and people, and then, with united hearts and voices, prayed,—
"O Lord, revive thy work."

The first demonstration of awakening and converting grace, was in our Bible class. In the mean while, the cloud of mercy seemed to be gathering over the congregation, from which, subsequently, we have received refreshing showers. Previously to our camp-meeting, such were the signs of the times that we felt safe in predicting, that "the set time for Zion had come." The tide-waters of salvation seemed to be rising, when we set sail for the grove, where we were to offer sacrifice to God. Not far from twenty, of our company, were converted during the meeting, and the members were generally quickened. Parents were made to rejoice, with angels, in the conversion of their sons and daughters to God.

After our return, the work became more general. A number of the youth of our Sabbath-school have participated in it. Between fifty and sixty, we trust, have been the subjects of renewing grace; forty of whom have been received, as probationers, in our church. Among the subjects of this work, are several ship-officers; some of whom have left for the Pacific, and others are to go to the Pacific and engage in that they may be "kept by the power of God, through faith, unto salvation," that they may prove true to Zion, and make the part of endless life. God has done much for this class of our fellow-citizens in this port, and we trust, that the effects of this work will not only be seen in another continent, but in heaven. Our prospects are still encouraging. The work is advancing in the outer ports. The other denominations have been favored with a few mercy drops.

J. C. BONTÉCOU.

CHILMARK, MARTHA'S VINEYARD, Oct. 29, 1835.

DEAR BROTHER—We, feel it our indispensable duty to acknowledge God's goodness manifested toward us on this island of the sea. Our Camp-meeting will long be remembered by many. But in this place, God has made bare his arm, in saving souls;—some before, and at the camp-meeting. But since, several have sought, and found peace. At our Four Days Meeting God met with us. Both preachers, and people, experienced much of the goodness of God. Our altar was often surrounded with mourners, while the congregation appeared to be awed into reverence before the Majesty of heaven. Among those converted, there were two ship Masters, and one mate. The Lord has also poured out his spirit on one of the adjacent Islands viz. Nashawon, one of the Elizabeth Islands. This Island I visited a few weeks since. There are but six families on it. And they had not been favoured with the preaching of the Gospel for some considerable time, but occasionally, from such as were wind-bound in the harbour. I spent three days with them, they received the word preached gladly, and in that time the Lord converted eight souls, all out of three families. Since that I have been there, and God has converted others also. I have formed a class, and have received twelve young converts on trial, and have Baptized six; five in one family. This is within the bounds of Chilmark. We have received in the whole the present conference year between twenty and thirty; and more have, we trust, experienced religion. The work of Holiness has gone forward in the church also; eight or ten, have sought and found, this precious pearl of great price. And to God shall be all the Glory!

JAMES BICKNELL, JR.

er, began to call upon God for a sister who sat on the other side of her mother, and who was crying for mercy. The mother soon raised her voice in prayer for the weeping, heart-broken daughter on her left hand. At last the convicted one uttered forth her soul in broken petitions, and in a few moments the Master came and bade her be of good cheer, saying to her, that her sins, though many, were all forgiven. The widowed mother's heart was made glad in the conversion of two of her children, and he has since had one more praying soul added to the family.

The work for a time seemed to be confined to the "Epiphany Parish," as it is usually called, but has now extended to the "Harbor." At "Sandy Bay," it appears to be a time of awakening, and on Friday, 31st ult., on "Eastern Point," three arose for prayers. So our heavenly Father has not forgotten to be gracious to us in his land and rocky soil. The work is now increasing in extent, and all our meetings are fully attended; and what we have experienced, we believe, is only the earnest of his grace. The church are alive to the work, and prayer ardently is continually ascending up to God to carry on the glorious work. In our last monthly class meeting twenty were received on trial. A number have been converted since, and daily do we hear or see those who feel the need of religion, and desire to know what it is to be born of God.

One thing which under God has served to increase and extend the work is, the faithful and loving zeal of those who have experienced pardoning mercy. They have borne their testimony before hundreds, and have used their influence at home, and abroad, to invite their dying; fellow men to come to Christ for mercy. The father has seen his sons converted, and the mother her daughters, and then beheld them immediately taking up the cross and following the Lord Jesus in the way.

Yours, JOHN BAYLEY.
[N. B. Any letters or papers will reach me, directed to Gloucester.]

A brother, writing upon business, from Dudley, Mass., says:—
"Within a few days, fifteen or twenty persons have passed from death into life."

EGGATOWN, MASS., Nov. 3, 1835.
MR. EDITOR—Permit me, through the Herald, to inform the friends of Zion, that the Lord has visited this part of his vineyard with a gracious revival of religion. We commenced the labors of this Conference year, by pointing out the reciprocal duties of preachers and people, and then, with united hearts and voices, prayed—
"O Lord, revive thy work."

The first demonstration of awakening and converting grace, was in our Bible class. In the mean while, the cloud of mercy seemed to be gathering over the congregation, from which, subsequently, we have received refreshing showers. Previously to our camp-meeting, such were the signs of the times that we felt safe in predicting, that "the set time to favor Zion had come." The tide-waters of salvation seemed to be rising, when we set sail for the grove, where we were to offer sacrifice to God. Not far from twenty of our company, were converted during the meeting, and the members were generally quickened. Parents were made to rejoice, with angels, in the conversion of their sons and daughters to God.

After our return, the work became more general. A number of the youth of our Sabbath-school have participated in it. Between fifty and sixty, we trust, have been the subjects of renewing grace, in our church. Among the subjects of this work, are several ship-officers; some of whom have left for the Pacific, and others are to go to the power of God, through faith, unto salvation; that they may prove true to Zion, and make the port of endless life. God has done much for this class of our fellow-citizens in this port, and we trust, that the effects of this work will not only be seen in another continent, but in heaven. Our prospects are still encouraging. The work is advancing in the outer ports. The other denominations have been favored with a few merry drops.

J. C. BONTÉCOU.

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JAMES BICKNELL, JR.

THE LETTER on our outside—with great respect to the author—is very long. *Perbum* said to be awed into reverence before the Majesty of heaven. Among those converted, there were two ship Masters, and one mate. The Lord has also poured out his spirit on one of the adjacent islands viz. Nahawoa, one of the Elizabeth Islands. This island I visited a few weeks since. There are but six families on it. And they had not been favoured with the preaching of the Gospel for some considerable time, but occasionally, from such as were wind-bound in the harbour. I spent three days with them, they received the word preached gladly, and in that time the Lord converted eight souls, all out of three families. Since that I have been there, and God has converted others also. I have formed a class, and have received twelve young converts on trial, and have baptized six; five in one family. This island is within the bounds of Chilmark. We have received in the whole the present conference year between twenty and thirty; and more have, we trust, experienced religion. The work of holiness has gone forward in the church also; eight or ten, have sought and found, this precious pearl of great price. And to God shall be all the glory!

The following sensible and opportune remarks, we extract from the Conn. Observer. They are the sentiments of the editor of that paper, and are fraught with the sound sense and the high moral principle which in these perilous times, should characterize the language of every editor in the land.—
The system of opinions which the Jewish Sanhedrim, in their excited rage, attempted to destroy, has survived all the attacks of its enemies—and though thus early assailed by rulers and by mobs, has proved that its foundations were firm as the pillars of heaven. The rage of wise men—the lustre of the rule and of thought and speech. Rather we ought to say—will defend freedom of thought and speech, even though it happens to be found in connexion with error—for no opinions advocated by men of character and worth, are so dangerous to a community, as the pernicious example of attempting to take away, by physical force, the right to express our sentiments.

There is a way of opposing error both successfully and safely—and there are ways of opposing it, both

useless and ruinous. Mankind seem slow to gain wisdom on this point. After the experience of ages, the mass of a community will often rush to the extinction of an erroneous sentiment, as they would to the extinction of a fire—and think to put down the one, by the same means with which they put out the other. And this is regarded as a mark of efficiency, when it is only a mark of consummate folly.

ALL letters, hereafter, for Rev. J. LINDSEY, Agent of the Wesleyan University, may be directed to Middle-town, Conn.

THE number of the "EXTRA" of Zion's Herald, by Theophilus, is to be increased from 40,000 to 60,000.

METHODISM. By the Minutes, just received, we learn that the net increase of members in the Methodist Episcopal Church throughout the United States, is 13,744, making a total of 652,528. Within the bounds of the Church, there are 2608 travelling preachers, being 150 more than ever before.

Let us in New England, brethren, not flinch the thousandth part of an hair's breadth in the work, but continue steadfast in well-doing. Methodism will prevail, if it march straight onward, turning neither to the right nor the left, yielding to no selfish principles, but following in the common-sense pathway of Bible truth. It must rebuke sin fearlessly, and present a stern, unwavering front to every effort at compromising with it.

DR. BEECHER AND THE SYNOD.

The Synod upon the appeal of Dr. Wilson passed the following resolution:—

Resolved, that the appeal of Dr. Wilson be sustained:—

1st. Because the Synod see nothing in the conduct of Dr. Wilson, in preferring and prosecuting the charges against Dr. Beecher, which ought to infer censure.

2d. Because, although the charges of slander and hypocrisy are not proved; and although synod see nothing in his views as explained by himself, to justify any suspicion of unsoundness in the faith; yet on the subject of the depraved nature of man, and of total depravity, and the work of the Holy Spirit in effectual calling, and the subject of ability, they are of opinion that Dr. Beecher has indulged a disposition to philosophize, instead of exhibiting in simplicity and plainness the doctrines as taught in the scriptures, and has employed terms and phrases, and modes of illustration, calculated to convey ideas inconsistent with the word of God and our Confession of Faith, and that he ought to be, and hereby is, admonished to be more guarded in future.

This, it will be perceived is an acquittal upon the charge of heresy. Dr. Wilson—with all the obstinacy of a turbulent disorganizer—is determined to carry it up to the General Assembly.

[From our Correspondent.]

SANDWICH, Oct. 25, 1835.

DEAR BROTHER—Facts are powerful arguments. Notice the following, and see the effect of popish teaching in the present day, and in this asylum of the world, and say if it would be a crime to wonder if we should find heaven bated in tears! Here it is—I was sent for, recently, to visit a poor priest's Irish family, one of whom was sick unto death. The Bible was read, the knee was bent in prayer, and instruction was given according to the ability which God had bestowed. The poor man died a Protestant. Now come the effects of popish teaching—The Irish priests assemble for a wake. The poor widow remonstrated—but, no; a wake they must have. A cross was placed at the head of the dead body, a candle at his feet, and a prayer-book on his breast; (but it happened by mistake, to be a Protestant one.) Next came the whiskey. The hour was fixed upon to address the people. I appeared, and the true sons of the church appeared too. Whiskey, whiskey, again. They drank—they swore—they grined. Services being over we moved off towards the place of interment. The horse in the hearse became obstinate, and would not go. They beat and cursed him—but move he would not. The poor widow exclaims, "O sir, is it my husband's fault?" She thought the devil had got into the dead man, and into the living horse, because her husband had died a Protestant!

At this moment a savage-looking priest runs like a fury towards me, and placing his foot on the wheel of my carriage cries out, "G—d—d—n you! It is your fault the horse won't go! I have a mind to tear you down from that!" It was well for my body that a few protestants were present. Behold the effects of popish teaching! It makes good men bad, and bad men worse. Ah! its effects. See how it rocks protestants to sleep—and shuts protestant churches—and muzzles protestant presses—and undermines protestant governments, and trips protestant children! O, my brother, strip it! strip it!

EXTRACTS FROM OUR CORRESPONDENCE.

DEAR SIR—Enclosed are a dollar and your paper another year. I am in hopes to be able to add a few subscribers to your list, soon. I have shown the paper to many, and all like it. It does seem to me, that GEORGE FERRIS, Esq. is rather too low and servile a character to merit the degree of notice with which you, sometimes, seem to honor him. Certainly, with all honest and virtuous men, he must be too well known to cause any fear that what he says, scurrilous and vile as it is, should exercise the least influence over them. I cannot see how any one can tolerate him. But there may be some few dupes to his real character and ignorant assertions, who need to be enlightened.

With many good wishes for the prosperity of your paper, and the cause it advocates, I am yours, &c.
N. B. I would editors of Christian papers, generally, have so little to say against *Unitarianism*, as is left almost wholly unassailed, while much less reasonable Systems are attacked by *et armis*.

We agree with the writer of the above, that the individual mentioned is inexpressibly contemptible. He is noticed, however, for two reasons:—

1st. He is a fair specimen of the spirit of the Roman Catholics. In this city he is their oracle.

2d. His paper is considered the official organ of the New England Papists.

We have several articles upon the subject of Universalism, which will be forthcoming, by and by. It is a dangerous error—very dangerous—and should be noticed.

DEAR SIR—I observe, by your last paper, that 40,000 copies of the Extra Herald are to be gratuitously distributed among clergymen, for the purpose of circulating the answer of THEOPHILUS to Dr. Sprague's Sermon on the use of wine. I think them excellent, as every thing has been from the same author, on the subject of Temperance. I am president of our county society, and a score, or two, should be sent to me for distribution among the clergy of our county; I would do it gladly, faithfully, and without expense to those who have so little to pay expenses with. Mr. Sargent being favorably known here as a cold-water-man, and author of the Mother's Gold Ring, would do great good, where Dr. Sprague may have made an impression.

We publish this letter as an example to others. All such will be, promptly, complied with. The writer will perceive, that we have sent a hundred.

DUDLEY, MASS., Nov. 7, 1835.

BROTHER K.—When brethren visit the people of their charge, if they would make it their business to inquire, in every family, whether they take the Herald, and if they do not, solicit them to take it—informs them of the good it will derive from perusing it—what an influence it will exert upon the minds of the irreligious in favor of the cause of eternal truth, I do sincerely believe they might send you subscribers enough, in a short time, to

double your present list. I will try what I can do in the sphere in which I move, to obtain as many names as I can. I send you two new subscribers.

DEAR BROTHER—We have not seen the Pastoral Address of Bishop Hedding and Enory, to the New England and New Hampshire Conferences, in the Herald. As the Herald is the paper of those Conferences, we think that we have a right to request [We are glad the brethren run their pen through a clause here.—Ed.] its publication in the Herald.

Yours, &c., J. W. CASE, T. W. TUCKER, J. KNIGHT.

Fitchburg, Oct. 20, 1835.

We did not publish the Address at the time it appeared in the Advocate, for reasons which we do not deem it necessary to mention, but the force of which brethren would readily admit. Suffice it to say, that in our mind they had no connection with the question of Slavery. Those reasons, however, are by subsequent events in a measure obviated. We shall endeavor—mark the word—to publish the Address next week. It is, to be sure, rather late, but we do it to comply with the request in the above, from brethren whom we esteem. We mean, as far as we can, to be impartial.

I would just say, that your present course is very generally satisfactory, and your paper is becoming increasingly popular in this region.

We will never patronize or support a press that is in chains. May the Lord prosper you in the good work! Respectfully yours, JAMES TEMPLETON.

Sanbornton, Nov. 24, 1835.

WORTH READING.

The Christian Advocate and Journal published in its last the following valuable remarks upon the mobocracy of the day. We hope—sincerely hope—they may be pondered upon:—

If freedom be yielded or given up, our constitution and government are overthrown. Should that freedom be used to the injury of individuals, the law is open, and they may "mangle one another." But the right to discuss the acts of public men, and all matters of public interest, can never be yielded, but with the liberties of the country. And to prevent discussion in a tumultuous way, or by mob violence, or to speak at that violence, is in effect to give up the long-claimed rights of freedom of speech and of the press, and to bring upon the country a state of anarchy more to be dreaded than all the wildest discussions that can be imagined. When the abolitionists take a false ground, with the door of discussion open, their errors will be dissipated by SOUND ARGUMENT and MANLY OBSERVATION. But rash and disorderly proceedings will never confute error or support truth. There is—we cannot be mistaken—a strong tendency at this time to violent and disorderly proceedings, which endanger the life, liberty, and property of our citizens. Let all the good people in the community open their eyes to the danger, and at once restore the SUPREMACY OF THE LAW. Should this be much longer neglected, we may find ourselves and our beloved country in a condition we have not anticipated.

WARREN BRIDGE TO BE FREE.

This question—which has been a fresh bone of contention among the politicians of the day—is now, probably settled. The House of Representatives and the Senate have voted to make Warren Bridge free, provided Boston and Charlestown give a bond, assuming the responsibility of the state to repair all damages forever.

So soon as this bond is given, the toll-gathers will have leave to retire.

FOR THE FLAT-HEADS.

We would invite the attention of all who are interested in this mission to the following from Rev. A. Kent. It is sincerely and earnestly desired that frequent supplies may be forwarded.

CHARLESTOWN, Nov. 4, 1835.

To the Editor of Zion's Herald:—
Having observed a notice in the Herald that your office, and other places can be Depots for packages to the Flat Heads, I would suggest one which I think would still be more convenient than either.

Vessels are going very frequently from New Bedford directly to the Sandwich Islands. Now if they were sent to that place, "care of Rev. E. Mudge," they would be forwarded with great expedition, I doubt not, by the benevolent owners and masters of vessels in that port. From my knowledge of them, they would doubtless send them free of any expense, with pleasure.

Yours truly, A. KENT.

DOCTRINAL PREACHING.

The following admirable thoughts upon this subject are from the Universalist Watchman. They are worth the attention of preachers and people, every where, despite the source from whence they came. We have heard sermons that could be called neither practical, experimental, or doctrinal. Of what use are such? None. They neither encourage, comfort, or strengthen.

But don't think we belong to the class of church-going critics. We do not. The sanctuary is not the place for criticism—but devotion.

It sometimes becomes a cause of complaint, that Universalist ministers are too doctrinal in their discourses. The mover of this complaint says, that he should like their preaching better, if it was more practical. Give me the moral preacher, and I care not what his doctrines are. So say we. Give us the moral preacher. But we ask for no better morals than the doctrine of Christ would naturally produce.—To talk about a moral, practical, insipid, milk-and-water sermon, without any doctrine or foundation on which to build a moral superstructure, sounds much like the Dutchman's story of building his chimney by beginning at the top! When it is said that a moral sermon is more acceptable than a doctrinal one, it certainly implies that the doctrine itself is immoral. We admire that kind of sermonizing which recognizes Jesus Christ as the chief corner stone, and builds thereupon on the moral and practical duties of life. Or in other words, that which derives all its practice and morality from its doctrine. There is a right way to come at every subject, and there is also a wrong way. We admire a moral sermon, but we admire also to have the preacher begin at the right end of the subject, and let his words come in as a necessary appendage of the gospel, growing therefrom, instead of basing his exhortation upon nothing.

THE "EXTRA," which accompanies the present number, our readers are requested to circulate as extensively as possible. It should be read by every church member in the United States.

Those individuals who can distribute quantities of them with good effect, can have them gratuitously, by applying to us. We shall wish to know—1st. How many to send; 2dly. How to send them.

THE GREAT SALARIES. One would think, while reading the accounts of some of our enemies, that Methodist preachers actually had immense salaries for their services. They have even sold, that our preachers had better support than those of any other denomination!

What a pity it is, that good men will make such direct, impudent misrepresentations in the face of facts!

Our Discipline allows the preachers but a bare competence. But they depend upon voluntary contributions for this. And do they get it? Let the General Minutes answer.

The following is a question asked at each Conference:—

What amounts are necessary for the superannuated preachers, and the widows and orphans of preachers; and

to make up the deficiencies of those who have not obtained their regular allowance on the circuit?

The total of all the answers makes a deficiency of the very trifling amount of \$120,005.55!!

In the Eastern Conferences, the deficiencies are larger than in any other. In our own New England Conference, it is \$18,792!

Who can wonder, that the preachers locate by scores? Who?

THE ELECTION.—The whole number of votes for Governor, cast in this city on Monday last, was 6773;—Edward Everett had 4151; Marcus Morton, 2013; Samuel T. Armstrong, 493; and there were 116 scattering.

The votes for Senators were so diversified as to prevent returns being made in season for our paper. The Transcript says there were three hundred and sixty persons put in nomination for representatives by the organized parties in this city.

TEXAS.—Considerable forces have been raised at New Orleans, and efforts have been made in other places, even in Boston, for the reinforcement of the inhabitants of Texas, to enable them to carry on their struggle with the Mexican Government. We know little of the merits of the quarrel, as all references to the cause of strife are indefinite, and the cause of strife is clearly unjust, as the following section of a law of Congress, passed on the 20th April, 1818, copied from the Transcript of Monday last, will show:—

And be it further enacted, &c., That if any person shall within the territory or jurisdiction of the United States, begin or set on foot, or provide or prepare the means for, any military expedition or enterprise, to be carried on from thence against the territory or dominions of any foreign Prince or State, or any colony, district, or people, with whom the United States are at peace, every person so offending, shall be deemed guilty of a high misdemeanor, and shall be fined not exceeding three thousand dollars, and imprisoned not more than three years.

Chapter of News.

The two houses of the Legislature were prorogued on Wednesday last, after a session of two months.

John F. Myers, who was tried at the Municipal Court last week, for an assault on Rev. H. Ballou, was acquitted on the ground of insanity, and ordered to be sent to the Lunatic Hospital at Worcester, as a person dangerous to be at large.

A man named Jonathan Brooks, killed another by the name of Powers, in Grafton, on the 30th ult. It seems that an inveterate quarrel had existed between them for a long time, when Brooks called upon P. for the purpose of conversing in relation to it. Powers would have nothing to say to him, and finally kicked him out of the barn, when Brooks drew a knife and stabbed him several times, from the effect of which he died on the spot.

Shocking disclosures have been made at Charlestown, S. C., of the detention and brutal treatment of young women in a house of ill fame, kept by a man of the name of Jones, who was affected by strange sensations, when Brooks drew a knife and stabbed him several times, from the effect of which he died on the spot.

A case of death by hydrophobia occurred a week or two since in Pennsylvania. About six weeks previously, Mr. Matthew Black had been bitten by a mad dog, and on the 20th inst., he was affected by strange sensations, which threw him into spasms, whenever water was presented to him. Two days afterward he expired, while under the influence of these paroxysms.

The Aiken (S. C.) Telegraph of the 30th October, records one of the most horrid butcheries of which we have ever read. The house of Mr. Smith, on Ford Creek, was forcibly entered by night, the inmates, thirteen persons, were murdered, many valuable articles stolen, and the house destroyed by fire, with the bodies of the victims! These were Mr. Smith's, his wife and five children, and six German emigrants, who had stopped for the night on their way to some of the upper districts. Suspicion rests on a white man, who had been seen dogging about for some days. A reward of ten thousand dollars is offered for the discovery of the murderer.—Mr. Smith is represented to have been a wealthy, intelligent, and honest man, and was for several years a member of the State Legislature.

The Richmond Compiler announces a melancholy accident in that town on the 24th ult. Two young gentlemen, named Edward Creery and Humphrey Miles, were upon a gunning excursion, and while approaching a bird from opposite directions, the trigger of Mr. Miles' piece caught a twig, by which it went off, and discharged the whole load into the breast of his friend and companion. Mr. Creery died instantly.

The Vicksburg Register says that Mr. Earl, one of the victims of mobocracy in Mississippi, was tortured a whole night to elicit confession. The brutal tormentors laid Mr. Earl upon his back, and drew a cat tail foremost across his body! He hung himself soon after in jail.

A bold attempt was made on Saturday night to effect an entrance into the Merchants' Bank, in Baltimore, by a villain, who gave his name as James Freeman. He had gained an entrance into an adjoining room by means of false keys, and was cutting through the wall, when he was discovered and arrested. He had provided himself with a crowbar, hammer, chisel, brace with augers and bits of a dozen different dimensions for boring, a six inch rule, skeleton keys of various patterns and dimensions—in fact, every implement which a regular workman would require in removing a wall or opening locks.

A letter from Alexandria, dated July 29, says,—"The plague has swept off one half of the Arab population of this town, or about 20,000 souls. Several quarters of the town are entirely deserted—many of the houses have not a single inhabitant, and the keys are in the hands of the authorities. Almost all the Arab families have at least been decimated, and some are entirely extinct. The number of Europeans dead at Cairo is 800, while here we have lost only ten, if we do not reckon the Maltese."

The New Orleans papers state, that some two or three hundred Mexicans, at Gonzales, on the 3d of October, were repulsed in a skirmish with the American residents, and lost forty persons in killed and wounded. The Mexican commander was slain. About the 12th ult. the Texan forces under Gen. Houston, with a force of one thousand men, took the town of San Antonio, or Bexar; the Mexicans retreating at his approach. It is said, in letters from Brazoria, that a convoy of fifty thousand dollars had fallen into the hands of the Texans.

A slave schooner, called the Evening Edition, formerly belonging to the New York Journal of Commerce office, has been seized at Barbary, by order of the Portuguese Consul, and is now detained in that port. The crew and soldiers managed to make their escape.

A girl, about seven years old, was lately burnt to death at Pittsburg, Penn. When the coroner's jury was held, the parents were so drunk as to be unable to testify. The father was also intoxicated when the funeral took place.

The Louisville Journal contains an advertisement of the Committee of Vigilance of East Feliciana, actually offering a reward of fifty thousand dollars, for the delivery to them of "the notorious Abolitionist, Arthur Tappan, of New York." Every man at the North must admit that this is an atrocious outrage.

COMMUNICATIONS.

S. Sleep—J. C. Bontécou—J. D. Pinder—P. Osgood—A. Carey—D. S. King—J. S. Ellis—W. G. Vickenor—E. B. Young—L. Rice—D. M. Reese—Senex—J. Templeton—G. S. Turner—J. W. Case—2—S. Davis—J. M. Mills—Jr.—C. B. Parkman—C. D. Rogers—J. Speed—J. Bemis—B. Trus—S. Hyler, Jr.

Notices.

MEETINGS IN BOSTON.

BENNETT STREET.
Public Prayer Meeting on Wednesday Evenings.

BROMFIELD STREET.
Public Prayer Meetings, Sunday and Friday evenings. Bible Class, Thursday evenings.

CHURCH STREET.
Prayer Meeting, Thursday and Sunday evenings, and Sunday mornings at 6 o'clock.

Singing School, Wednesday and Friday evenings. Bible Class, Friday evenings.

SEAMEN'S BETHEL, NORTH SQUARE.
Public Prayer Meetings, on Monday and Thursday evenings.

The subscribers of the Association to be called the "WESLEYAN LIBRARY ASSOCIATION," are respectfully requested to meet at the Vestry of the Bromfield Street Church on Wednesday, (This Day), the 11th inst. at 7 o'clock, P. M. for the purpose of organizing the Society, choosing Officers, and transacting any other business that may be brought before them.

By order of Hon. EZRA MUDGE, Justice of the Peace.

A. B. SNOW.

Boston, Nov. 4, 1835.

FOUR DAYS MEETINGS.

AMHERST, N. H., Nov. 18.
FRAMINGHAM, MASS., Dec. 1.

NEW LONDON DISTRICT.

QUARTERLY MEETINGS—THIRD QUARTER.

Mansfield and Bolton, Dec. 19, 20.

Tolland, " 24, 25.

Stafford, " 26, 27.

Warehouse Point, 1836-Jan. 1.

East Windsor, " 2, 3.

Norwich, North, " 9, 10.

Glastenbury, " 13, 14.

Chatham, " 16, 17.

Williamian, " 23, 24.

Hebron, " 30, 31.

New London, Feb. 3, 4.

Lyme, " 6, 7.

Bosrah and Montville, " 13, 14.

Mystic, " 20, 21.

Franklin, " 27, 28.

Plainfield, March 6, 7.

Thompson, " 9, 10.

Southbridge, " 13, 14.

Webster, " 16, 17.

Eastford, " 20, 21.

Norwich, South, " 27, 28.

Manchester, April 6, 7.

D. DORCHESTER, P. Elder.

Poetry.

ON SEEING A DECEASED INFANT.

BY W. B. O. FEARODY.
And this is death. How cold and still,
And yet how lovely it appears!
Too cold, to let the gazer smile,
But far too beautiful for tears.
The sparkling eye no more is bright,
The cheek hath lost its rose-like red;
And yet it is with strange delight
I stand and gaze upon the dead.

But when I see the fair, wide brow,
Half shaded by the silken hair,
That never looked so fair as now,
When life and health were laughing there,
I wonder not, that grief should swell
So wildly upward in the breast;
And that strong passion once rebel,
That need not, cannot be suppressed.

And yet why mourn? That deep repose,
Shall never more be broken by pain;
Those lips, no more in sighs unclose;
Those eyes shall never weep again;
For, think not that this blushing flower
Shall wither in the church-yard sod,—
'Twas made to gladden angel's bowers,
Within the paradise of God.

Farewell! I shall not soon forget;
Although thy heart hath ceased to beat,
My memory warmly treasures yet,
Thy features, calm and mildly sweet.
But no: that look is not the last,—
We yet may meet where seraphs dwell—
Where love no more deplores the past,
Nor breathes that withering word, Farewell.

[From the Buffalo Commercial Advertiser.]

STANZAS.

'Tis evening, and
The gales are bland,
And sea and sky are blending;
An azure vest,
That lines the west,
And beauty o'er it bending.

'Tis sweet to look
On Nature's book,
Whose leaves are now unfolding;
The fountain's gush,
The rippling rush
Of mellow'd waves beholding.

Each woolly bower
Reveres its hour,—
Each flower its petals closes;
The busy bee
His symphony,
And bird and bower reposes.

'Tis sweet to look
From Nature's book,
Up to Nature's heaven,—
Where life is pure,
And peace secure,
Till time shall see its even.

Biographical.

FOR ZION'S HERALD.

Died in Dighton, Massachusetts, on the 25th ult.,
MR. LEVI LORING, aged fifty-five years and six months.

Thus has passed away, like the bright hue of sunset, a beautiful pillar of the Church—a most estimable member of society—and a face, the charm of whose sunshine constituted a principal ingredient in the bliss of a now desolated domestic circle. He was carried off by a dysentery, which his constitution, much enfeebled by consumptive habits, was unable to withstand. But he died, as most die—suddenly; and while his friends were fondly hoping he would recover and live, his death has rolled a wave of sorrow through the whole of that circle of friendship and affection, in which he moved. We are, all, in mourning;—but it is an unspeakable consolation to know that we sorrow not, as others, without hope. Our departed friend was a father in Israel. He was born in Plymouth, and was effectually awakened and converted to God in Duxbury, Mass., March 1821, under the ministry of Rev. Jotham Horton, by whom he was baptized and received into the Methodist Episcopal Church, in June following. The Christian brethren, with whom he associated, and the scenes with which he was connected at that time, and through the rest of his life, occupied a principal place among his most fondly cherished recollections. Often have I heard him speak of Duxbury, and of the sweet counsel which he had taken with his brethren in that place, with such feelings as Jacob exhibited when he spoke of Bethel.

Mr. Loring was, in every respect, a man of uncommon excellence. Mild and firm in his character, and, on all occasions, the minister of peace and benevolence, he was universally esteemed in society;—affable and affectionate in his disposition and manners, he was devotedly loved by his friends;—steadfast and intelligent in his piety, he was an ornament to his Church. His piety was neither periodical nor spasmodic. It resembled, neither a raging cataract nor a stagnant pool. It eminently resembled the description of true piety, which God gave by his prophet. His peace was "like a river;" and the influence of his character was poured, through society, in streams of healing and gladness. The memory of his excellence will not soon die, among his friends, either in Duxbury or Dighton, or in any other place, where he was known.

From the hour of his conversion to his death, he steadily held on his way, and grew in grace. He immediately consecrated his house to God; and it was, ever afterwards, open for religious worship. Many are the happy and powerful meetings, which have been held beneath his roof. During the summer previous to his death, his light shone with unusual brightness. He frequently expressed a persuasion, that this time was short; and appeared like one in earnest to finish his work, and be in readiness to go up higher. When death came, he sunk peacefully, and went home in triumph. While dying, he was asked by his wife,—"Is your soul in peace?"—"Is all well?" To which he replied,—"It is. My soul reposes sweetly in the mercy of my Heavenly Father. I am his—I am going home."

He is gone,—and the feelings of his church may be embodied in the language of a sacred writer:—"Help, Lord, for the godly man ceaseth!" He is gone,—and there are those who miss his face, and weep—there are hearts that are full. His bereaved wife and children, and circle of friends, feel that God calls them to drink bitter waters. But he who thus

invades the sanctuary of affection, to cloud its brightness and afflict his children, does it in wisdom and goodness; and the assurance is ours, that he can bind up the broken hearts of affliction, and that every mourner, who turns to him, shall walk beside his still waters, and lie down in his green pastures. To this God we turn, while we mourn for our departed brother and friend. He is now with angels, before the throne. And O, when we leave this world and its changes—when life, with its shadows and illusions, has passed away forever, may it be our triumphant destiny to pass on and mingle with him, in the grandeur of eternity.

JOHN D. BALDWIN.
West Woodstock, Conn., Oct. 14, 1885.

Will the Boston Recorder, and the Christian Advocate and Journal copy the above notice, and thus oblige a portion of their readers?

Miscellaneous.

ECCENTRICITIES OF A MAD MAN.

Mr. —, a lawyer in Vermont, doing a good business, at once became insane; and took into his head to abandon the practice of law, and engage in basket-making. He was, at first, a very awkward hand at this new employment, but, by dint of perseverance, he soon became very skillful, and could weave a basket as well as he had formerly woven an argument at the bar. He followed this business about six months, when, taking a new notion into his head, he abandoned it for that of chair-bottoming.

The material used in this occupation was bark, which he stripped from the trees in early summer, when it peels most easily. Having come home, one day, covered from head to foot with mud, he was asked where he had been, that he had got so thoroughly bedaubed. He answered, that he had been in a neighboring swamp after elm bark, of which he exhibited a strip about forty feet long.

"Do you remark this?" said he, triumphantly.

"Yes; but how does that account for your being so muddy? It isn't usual to find mud on the top of a tree."

"No; but you may, sometimes, find it at the bottom, though. I'll tell you how I found it. I cut the bark near the root of the tree, and then strip it upward, expecting it would come to an end and break off, and run itself out after a while. But it hung on like a suit in clannery—and I strip, and strip, until it ran up forty feet high, and as broad and strong as ever. Thinks I to myself, there's no use in pursuing the thing any further, and so I'll enter a *nolle prosequi*. But not to lose the benefit of what I had done—that was the point to be decided. I wished at least to save costs—bark, please! I forgot—I'm not a lawyer now. Well, as I was saying, I looked at the subject to see how I should secure the bark. It was too strong for me to break off. At any rate, thought I, there's more than one way to skin a cat, as a butcher would say. If I cannot break off this bark, I can climb up by it.—No sooner said than done. I seized hold of the strip, and, placing my feet against the trunk of the tree, ran up hand over hand. By this method of climbing, you will perceive my back must have been downward, and nearly in a horizontal position—my feet being braced against the tree, and my head standing from it in an angle of nearly ninety degrees. Having arrived at the proper height, I was then in a quandary, how to get my knife out of my pocket, and how to get it open when it was out. If I let go with one hand, I was fearful the other would not hold me. However, said I, his neck or nothing. I'll try the experiment at any rate—so I gripped powerfully, with my left hand, while I took my knife out with my right, and opening it with my teeth, whipped off the bark as clean as the law would dock an entail.

"And what do you think was the result?"

"Why, you came flat upon your back, of course."

"Right, gentlemen of the jury—a very correct verdict indeed. I came down flat in the mud. Never was a client laid flatter on his back than I—and never was one more completely bedaubed with filth and mud. But thanks to the yielding nature of the soil! I saved my bones, and only brought away the mischief on my coat. I gained my cause, too—which is more than I can say of all my undertakings."

The company laughed heartily at the ex-lawyer's account of his exploit—while the latter, hanging his coat up in the spin, said, that the mud, like the old woman's grease, would rub off when it was dry. He continued, a while longer, to follow his occupation of chair-bottoming, when, suddenly becoming sane again, he resumed the practice of the law, and has, ever since, preferred laying his opponents on their backs, in a legal way, to being laid on his own in so ludicrous a manner as that above related.—N. Y. Transcript.

SINGULAR ANECDOTE.—A gentleman, now residing in London, whilst travelling outside of one of the north mails, was witness of the fact I am about to relate. It was a dark night, and, as the mail was travelling at the usual rate, a dog barked incessantly before the leaders, and continued to do so for some time, jumping up to the heads of the horses. The coachman, fearful of some accident, pulled up, and the guard got down to drive the animal away. The dog ran before the guard, and then returned to him, making use of such peculiar gestures, that he was induced to take out one of the lamps, and follow the dog. After doing so, for one hundred yards, he found a farmer lying drunk across the road, and his horse grazing by the side of him. But for this extraordinary sagacity and affection of the dog for his master, the coach would, most probably, have been driven over the body of the sleeping man.

TRUE COURAGE.

"Coward! coward!" said James Lawton to Edward Wilkins, as he pointed his finger at him.

Edward's face turned very red and the tears started in his eyes, as he said, "James Lawton, don't call me a coward."

"Why don't you fight John Taylor then, when he dares you? I would not be dared by any boy."

"He is afraid," said Charles Jones, as he put his finger in his eye and pretended to cry.

"I am not afraid," said Edward; and he looked almost ready to give up; for John Taylor came forward and said, "Come on then, and show that you are not afraid."

A gentleman passing by, said, "Why do you not fight the boy? tell me the reason."

The boys all stood still, while Edward said, "I will not do a wicked thing, sir, if they do call me a coward."

"That is right, my noble boy," said the gentleman. "If you fight with that boy, you really disgrace your-

self, and will show that you are more afraid of the laugh and ridicule of your companions, than of breaking the commandments of God.

"It is more honorable to bear an insult with meekness, than to fight about it.

"Beasts and brutes that have no reason, know of no other way to avenge themselves; but God has given you understanding, and though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man, 'He that ruleth his spirit, is greater than he that taketh a city.' Suppose you fight with this boy, and your companions all call you a brave fellow, what will this be when we are called to stand before God?"

"Many a poor deluded man has been drawn in to accept a challenge and fight a duel to show his bravery, and thus displayed to all that he was a miserable coward, who was afraid of the sneer and laugh of his companions. Rather follow the example of that brave soldier who, when he was challenged to fight, said, 'I do not fear the cannon's mouth, but I fear God.'"

FORBEARANCE WITH FRAILTY.

BY MRS. SIGOURNEY.

Scorn not the sinner,—though her name
May dress of deep abhorrence stir,—
And though the kindling blush of shame
Doth burn on Virtue's cheek for her.

Judge not,—unless thy lip can tell,
What wily tempters fierce and strong,
Did the unguarded soul propel
To ruin's hidden gulph along.

The downward road how fearful steep,—
The upward cliff how hard to climb,—
He only knows, whose records keep
The undecipher'd grades of crime.

Scorn not the sinner,—thou whose heart
In purpose pure, is garner'd strong,—
Claims penitence with thee no part?
Dost pride to mortal man belong?

By all thy follies unforgiven,
Wert thou, at death's dread hour, accus'd,
Even thou, might at the gate of Heaven
In terror knock—and be refused.

A WISE BIRD.—A captain of a vessel had a canary which was much attached to him, and which would perch on his hand or head. One day the captain had several to dine with him; the cage door was opened, and the bird, after flying round the room, perched on the head of the captain. The party were then drinking wine, and he held up his glass, when the bird hopped on the edge of it, and drank some of the wine. The little creature soon felt the effects, and returned to his cage completely intoxicated. Soon after, at another party, the captain attended the same, but the bird remembering what he had suffered before, would not taste, but flew back to his cage. Oh! that we were wise as birds.—Preston Advocate.

INFANCY.—What is more beautiful than an infant? Look at its spotless brow—at its soft and ruddy lips—its laughing eye, has never uttered an unkind word, and its laughing eye, as it rests on the breast of its fond mother. See, it has stretched out its white hand, and is playfully twisting her hair around its tiny fingers. It is so sweet, so innocent, so full of life; it is the very counterpart of love. It requires nothing but the pleasant look of its mother, and her warm kiss upon its lily cheek, to make it happy. You may talk to it of sorrow, of misery, of death—but your words are unmeaning. It has never felt the chills of disappointment; it has never withered beneath the pang of affliction—and its guileless heart knows nothing of the emptiness and heartlessness of the world. Oh, that the cup might be broken ere it be lifted to the lips.

THE GRAND DUKE CONSTANTINE AND HIS WIFE.

Three and four times a week I received commands to attend his levee, and not unfrequently to breakfast—a meal which he commonly took at about 11 in the day. On these occasions he seemed to take considerable pleasure in all I could tell him of England and its modes and customs—its army, its capital, and its domestic and commercial resources. If on some of these subjects I confessed my ignorance, he would eye me with a doubting and suspicious glance, urge me again and again on the same point, as if he thought I was unwilling to explain, or expressly reserved that of which I confess I was utterly ignorant; or he would dash up in a towering passion, break into some in temperate expression, and declare that I ought to be ashamed of myself, not to be acquainted with statistics, which even foreigners know well.

In these sudden and unforeseen excesses of passion, he was with difficulty pacified—a task upon which I dared never to venture—I could only look on and listen in silence; but if his elegant and amiable Princess was present, as was not unfrequently the case, her graceful tenderness and endearments calmed down the storm; she petted him like a froward child, and with a doubting pause or half muttered growl, his good humor returned. This charming and accomplished creature, was his wife by one of those left-handed marriages so common and well understood among the German Princes, and it was always a matter of surprise to me by what strange force of destiny, a being so mild and gentle in manners, so graceful, so tender and amiable in all the acts and movements of her life, could have been linked to such a monster; and what seems stranger still, she loved him, and thence perhaps, the secret of her influence. I have seen him often playing with her long ringlets, or fondling in his great paw the prettiest and whitest hand in the world, or kissing his hand to her at a window with an air that actually approached to tenderness. She, indeed, was the only person who possessed any real influence over his mind, and her gentle ways could soothe the wild beast in his angriest moods—she would follow him as he stamped about the room; she expostulated, she wheedled, she caressed; she would try with a tear in her eye to make him laugh; and it would seem that, almost in spite of himself, the smile she sought so anxiously, came at her bidding: he would look into her eyes, kiss her little hand, and seat himself again, and without another allusion to the cause of the explosion.

He seemed almost to encourage her interference, and he played with her as a child would with a doll; but she was a plaything with which he never quarrelled. He seemed proud, too, of her mental acquisitions, and he delighted in the display of her accomplishments. Indeed, I at one time attributed it a principal cause why I was so often an invited guest at the Belvedere, that it afforded her the opportunity

of speaking English, an accomplishment in which she excelled: she possessed considerable fluency, and that least possible smug of foreign accent, which could not be otherwise than pleasing on the lips of a pretty woman. Constantine took great pleasure in hearing us talking in that language—he rubbed his hands, and listened with evident gratification as she prattled away in a tongue which he did not understand, and continued repeatedly to express his pleasure and satisfaction. His tenderness for this mild and gentle being was at least a redeeming point in his character, and his attachment was repaid on her part by the most devoted and entire affection. Poor thing! his death broke the slight cord which attached her to life; whether that it was her whole soul, her existence, was wrapped up in him who had raised her from comparative obscurity almost to a throne, or whether it was that she missed the being who, however harsh to others, was always, after his fashion, kind to her—whom she had been long accustomed to cajole, to fondle, to guide, to moderate—the link was severed—her gentle heart broke under the shock, and she sunk into the grave which had received her husband.—Monthly Magazine.

HE THAT SPARETH THE ROD, HATETH HIS SON.—A certain farmer had an only son, to whom he was greatly attached, and never could think of chastising him for his faults. When he arrived at the age of twelve years, he bade adieu to his father's house, and went away. For nearly twenty years he was never heard of. It happened, however, that the old man was under the necessity of taking a journey a considerable way, with a large sum of money. He had to pass a wood; and, as he went on, a man rushed out, seized his horse, and demanded his money. The old man remonstrated with him. He would not hear, but again demanded his money. Most reluctantly he gave it up. The robber gazed at him, and said, "Do you know me?"

"No," said the old man.

"Do you not know me?" he repeated.

"No, I do not know you."

"Well," repeated the robber, "I am your son!" and returning his money, added, "Had you corrected me when young, I might have been a comfort to you; but now I am a disgrace to you and a pest to society."

A flirting girl is indeed bad enough, but a flirting married woman should be an object of contempt, wherever she appears.

FRANKLIN SEMINARY.

NEW MARKET, N. H.
THE Winter and Spring Term, of this Seminary, will commence November 30, 1885, and close April 14, 1886.—This Seminary is furnished with a new and extensive Apparatus for Astronomy, Philosophy, Geography, and Chemistry, and a Cabinet of Minerals in Geology, Mineralogy, and Cosmology. A full course of Mathematics will be taught.—Physical Astronomy, embracing a full course of Eclipses, Transits, and Occultations will be given.—A class in Architecture, for the purpose of teaching the use and application of Mathematical Instruments in practicing any Mechanical Figure, will be particularly attended to.

The French, Italian, and Spanish Languages, will be critically taught.

As it is designed, at this Seminary, to give a full course of English Education, both theoretical and practical, every facility will be placed before the Student to accomplish it.

A full course of Lectures on Science will be given, during the term, by the Principal.

Students are respectfully invited to call and see the Seminary, and to attend the past year.

At a meeting of the School Committee of Heston, held Nov. 16, 1885, it was voted, unanimously, "That Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by RUSSELL, SHATTUCK, & CO., Boston.

SINGING BOOKS.
AS the season is approaching for the commencement of Singing Schools, the subscriber would give notice that all the varieties of Singing Books will be furnished at the publishers' prices, at No. 19 Washington street.

Sept. 30. D. H. EIA.

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July 8.

BOTANIC INFIRMARY.
Let the Sick read and attend!

THE subscriber would give notice to the public generally, and to his friends in particular, that he has taken a room in Methuen village, Mass., where he will be happy to receive and attend upon any who may favor him with their patronage.

The subscriber feels confident, from his own experience and observation, that the Thomsonian system is in itself sufficient to meet every disease, and every exigency to which human nature is heir. He has seen frequently, that the use of vegetable remedies, in the short space of twenty-four hours. If any doubt, let him come and see—and if the system, upon trial, prove good, advocate it; but if bad, then, and not till then, discard it.

A female nurse, well qualified for the business, will devote all her time in attendance upon the female patients, who may repair to the Infirmary for the recovery of their health.

An assortment of Vegetable Medicines will be kept for sale at the Infirmary, among which are the following articles, viz:—Restorative Syrup, Rheumatic Drops, Vegetable Purgatives, Valuable Bitters, Rheumatic Liniment, &c. &c.

Oct. 7. L. H. BENNETT.

BOOK AND JOB PRINTING
EXECUTED BY THE HERALD OFFICE, on reasonable terms, at the HERALD OFFICE, 14 Washington street.

TERMS OF THE HERALD.
1. THE HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the time of subscription. If payment is neglected after that time, \$2.00 will be charged, and \$5.00 if not paid at the close of the year.

Holman's Drops for Fits.
A great number of children afflicted with Fits arising from various causes, as well as numerous adult cases of falling sickness, have been radically cured by a proper use of this medicine. Directions accompany each vial.

Holman's Essence of Cayenne.
This truly valuable and pleasant preparation possesses every possible advantage over that in its crude state.

Dr. Holman's Cough Powder.
This Cough Powder is a most valuable remedy for common colds, whooping cough, and coughs of long standing. It has been long tested, and is recommended to the public as one of the most valuable medicines now in use.

Dr. Holman's Jaundice Powder.
This powder is one of the best Jaundice preparations now in use for this distressing complaint. It warms and cleanses a foul stomach, and produces a healthy state of the bile.

A most distressing case of Jaundice accompanied with great debility, was recently cured in this place, in the course of three days, by the powder. Directions with the box.

Also a very general assortment of medicinal herbs, roots, leaves, &c. are constantly on hand at wholesale or retail, at an accommodating price on commission or other arrangement, as at any other large establishment in the Union.

Particular information respecting the above medicines may be found in a pamphlet published by the Proprietor, which may be had of the Agents.

The following persons are agents for the sale of the above named medicines:

Massachusetts. Geo. M. Mead, Union street, Maynard & Noyes, No. 13 Cornhill, and William Brown, Washington street, Boston; Rev. N. S. Spaulding, Newbury; H. Hasbanc, Haverhill; Joshua Hubbard, Lowell; Elijah Porter, No. 8 Washington street, Salem; James Worthen, Amesbury; Rev. Samuel Norris, Salisbury; James Mudge, Lynn.

New Hampshire. Kirtledge & Cleaveland, Lamprey River; Un Lamper, Hampton; Upham & Berry, Rochester Plains; Dr. Reuben Wither, Dover; James Fogg, Ossipee; William Gault, Concord; Ephraim Day, Lamprey River; Wm. North, Co. Great Falls, Somersworth; John H. Wadsworth, Exeter; Dr. W. Norwood, Exeter; John R. Reding, Haverhill; Elder Guy Beckley, Keene.

Maine. Dr. Heng. Hamner, Bangor; David Griffin, Portland; Elder Henry Frost, Gorham; William Spring, Calais; Capt. James Albee, St. Stevens; Sam'l Jackson, Jr. & Co. Belfast; Joseph Clark, York; Sam'l Adams, Cape Neddick; Samuel Sawyer, Wiscasset; William Goodwin, Bangor; Remick, Kennebec; Joseph Goodale, Saco; William Winslow, Brunswick; James Bowman, Gardiner; Tappan & Ladd, Augusta; Jesse Taylor, Norridgewock.

Vermont. Burham & Skinner, Newbury.

New York. Rushion & Aspinwall, Van H. Hall, and A. Innes & Co., New York City; J. V. E. Vanderhook, Brooklyn.

* All directions signed in the hand writing of the Proprietor. Sept. 16.

EMERSON'S ARITHMETICS.
THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full development of its higher operations.

The three books are the result of five years' labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works.

Among those who recommend the work are: Professor Josiah, of Union College, Schenectady; Professor Pierce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; W. S. Johnson, Principal of the School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Hall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, departments of Arithmetic, make the following statement:

"We have considered the three books, and find ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second, and Third], is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Macdonald, Jr. and seven others.)

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Particular information respecting the above medicines may be obtained by a pamphlet published by the Proprietor, which may be sent to the Agents.

The following persons are agents for the sale of the above medicines:

—*Massachusetts.* Geo. M. Mead, Union street, Maynard & Co., No. 13 Cornhill, and William Brown, Washington street, Boston; Rev. N. S. Spaulding, Newbury, H. Hazen, H. Hall, Joshua Hubbard, Lowell; Elijah Porter, No. 3 Wash-street, Salem; James Worthen, Amesbury; Rev. Sam-son, Salisbury; James Mudge, Lynn.

—*New Hampshire.* K. J. May, Portsmouth; J. May, Hampton; Upham & Berry, Rochester Plains; Leuben Wither, Dover; James Fogg, Ossipee; William L. Conant, Epsom; Dr. Lamont, Kittery; Wm. Nor-wood, Portsmouth; John B. Wheeler, Asa A. Great Falls, Somersworth; John R. Redding, Haverhill; Dr. W. Norwood, Exeter; John R. Redding, Haverhill; Guy Beckley, Keene.

—*Vermont.* Dr. Benj. Thayer, Bangor; David Griffin, Port-land; Elder H. H. Frost, Corvallis; William Sprague, Calais; James Albee, St. Stevens; Sam'l Jackson, Jr. & Co., New York; Joseph Clark, York; Sam'l Adams, Cape Cod; and Elder S. Ayer, Ogdensburg.

—*Maine.* Kenebuck, Enoch Goodale, Saco; William W. Houswick, James Bowman, Gardiner; Tappan & Ladd, Bangor; Jesse Taylor, Newburgh.

—*New York.* Rushon & Aspinwall, James H. Hall, and A. & Co., New York City; J. V. E. Vanderhook, Brooklyn.

All directions signed by the hand writing of the Proprietor.

Sept. 16.

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Freder-ick Emerson, late Principal of the Department of 22-ick, Boylston School, Boston, is now completed. The work covers three parts.

ART FIRST is a small book, designed for the use of chil-dren from five to eight years of age.

ART SECOND contains, within itself, a complete system of mental and Written Arithmetic, sufficiently extensive for non scholars.

ART THIRD, for advanced scholars, comprises a review of elementary principles of arithmetic, with a full develop-ment of its higher operations, and even of its more abstruse, and its three books are the result of five years' labor; and their publication is established by the approval of gentlemen, who do and their names to give countenance to indifferent works, and those who recanted the work of a Professor of the Union College, Schenectady; Professor Pierce, of Harvard University, Cambridge; E. Bailey, Principal of the Young La-high School, Boston; S. W. Norton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont Academy; Professor Wall, of Ohio University, and Professor of the University of Nashville.

The Masters of the Boston Public Schools, departments of me, make the following statement.

"We have considered it our duty to render ourselves ac-quainted with the more prominent systems of Arithmetic, pub-lished for the use of Schools, and to fix on some work which we think will be the most beneficial to our scholars, and we have the honor to announce that we have adopted the North American Arithmetic, (Parts First, Second, and Third,) in the best suited to the wants of all classes of scholars, and convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by F. M. Johnson, Jr. and seven others.)

A meeting of the School Committee of Boston, held Nov. 23, it was voted, unanimously, "That Emerson's North American Arithmetic be substituted for Colburn's First Lessons &c."

Persons' Arithmetics, and also KEYS to the same for the Teachers, are published by RUSSELL, SHATTUCK, & Co., Boston, Oct. 28.

Oct. 28.

SINGING BOOKS.

The season is approaching for the commencement of Singing Schools, the subscriber would give notice that varieties of Singing Books will be furnished at the pub-lic price, at 15 Washington street.

Oct. 30.

GEESSE AND RUSSIA FEATHERS.

At Nos. 8 & 10 Dock Square, Boston.

GEESSE & HASKELL, to keep for sale at Nos. 8 & 10 Dock Square, a good assortment of Furniture and other articles, and they offer very low for cash.

July 8.

WHITTIER & WARREN.

WARRANTED BOOTS AND SHOES of all descrip-tions, by F. M. Johnson, Jr. and seven others.

At Nos. 8 & 10 Dock Square, Boston, Oct. 28.

Oct. 28.

BOSTON INDIA RUBBER FACTORY.

A BOSTON INDIA RUBBER FACTORY have taken Warehouse at No. 8 State street, where they now offer for sale articles as are manufactured at their Factory, consist-ing of great variety at as low prices as any establishment in this city.

Goods offered to the public at the above warehouse will be sold at the Factory's name, and warranted of the first quality, and in no cases will higher prices be charged than at establishments.

public are respectfully invited to call.

Business from the South and West will find a good assort-ment of goods at these markets.

FREDERICK GOULD, Agent.

3m.

FURNITURE AND CHAIRS.

GEESSE & HASKELL, continue to keep for sale at Nos. 8 & 10 Dock Square, a good assortment of Furniture and other articles, and they offer very low for cash.

Oct. 8.

BOTANIC INFIRMARY.

Let the Sick read and attend!

The subscriber would give notice to the public generally, and to his friends particularly, that he has opened a Botanic Infirmary in Melburn place, Mass., where he will be happy to attend upon any who may favor him with their patronage.

The subscriber feels confident, from his own experience and station, that the Thomsonian system is in itself sufficient to cure every disease, and every ailment to which human nature is liable. He has seen fewer—that scourge of mankind—how much to the powerful effect of vegetable remedies, in the space of twenty-four hours. If any doubt, let him come and see, and if the system, upon trial, prove good, advocate it, if bad, then, and not till then, discard it.

male nurse, well qualified for the business, will devote all his time in attendance upon the female patients, who may require the Infirmary for the recovery of their health.

Assortment of Vegetable Medicines will be kept for sale at the Infirmary, among which are the following articles, viz.—Antiseptic Syrup, Rheumatic Drops, Vegetable Powders, Bile Bitters, Rheumatic Liniment, &c. &c.

3m.

BOOK AND JOB PRINTING.

EXECUTED with neatness, and at moderate terms, at the HERALD OFFICE, 19 Washington street.

Oct. 28.

TERMS OF THE HERALD.

The HERALD is published weekly at \$2.00 per annum, in advance, or at \$5.00 per annum, if paid for in advance.

Within two weeks from the time of subscribing. If pay-ment is not made within that time, the subscription will be discontinued at the close of the year.

All subscribers discontinued at the expiration of eighteen months, unless paid.

All travelling preachers in the New-England, Maine, and Hampshire Conferences are authorized agents, to whom may be made.

All communications on business, or designed for publica-tion, should be addressed to BENJ. KINGSBURY, Jr., post paid, containing \$10.00, or five subscribers.

All biographies, accounts of revivals, and other matters of public interest, should be accompanied with the names of the persons to whom they relate.

Agents to be particular to write the names of sub-scribers, and the name of the post office in which papers are to be sent, in such a manner that there can be no misunderstanding.

ZION'S HERALD EXTRA.

ZION'S HERALD...EXTRA.

BOSTON, WEDNESDAY, NOVEMBER 4, 1835.

It is known extensively to the community, that a sermon on the "Danger of being Overwise" has been published by the Rev. Dr. Sprague of Albany, which has been reviewed by LUCIUS M. SARGENT, Esq. of Boston, in fourteen numbers, and published in Zion's Herald. The following are the six last numbers of that Review, which were thought to contain matter of special interest to the Churches; and they are republished with the hope that all professing Christians will give them an attentive perusal.

NO. IX.

"Danger of being Overwise. A Sermon preached June 7th, 1835, in the Second Presbyterian Church in Albany; by William B. Sprague, D. D., Pastor of the said Church."

We now present our readers with the concluding paragraph of the Doctor's discourse:—

"Brethren, whatever you may think of the freedom of these remarks now, I verily believe the day will come when every one of you will be satisfied that I have been pleading in behalf of the Temperance cause; for, after all that I have said, God's institutions will live, and whatever arrays itself against them, will come to naught. I counsel you, then, as the friends of Temperance, to be-ware how you even seem to sanction this innovation; for, rely on it, God will not smile on any effort that goes to im-pugn his authority, though it be professedly made for the advancement of his honor; and even if it seem to suc-ceed, it will be found ultimately to have had concealed in it the principle of self-destruction. Let the Temperance cause be kept upon its own proper ground, and within its own legitimate limits, and God's blessing will be in it; and the blessing of many, ready to perish, will come upon it; and new and ardent friends, from every side, will cluster around it; and its triumph will not only be gratefully celebrated on earth, but we may reasonably believe will echo the anthems of Heaven. But let it attempt to arise on the ruin of God's institutions, and I forewarn you that the days of its heaviness and mourning are at hand; and it will be well, if we do not have occasion to go weep-ing to the grave where it is entombed, and, in the bitter-ness of our spirits, to ask concerning it,—'Can these dry bones live?'"

As we have before alluded to after the reverend gen-tleman, we have endeavored to show how extremely frivolous were his apprehensions of evil. Neither God's holy institutions, nor the cause of Temperance, are in the least possible danger, from the causes, which have excited his alarm. We believe the cause of Temperance to be the cause of God; and it can no more stand, if its measures be in opposition to his will, than a house divided against itself. Whenever the institutions of divine appointment, and more than all, whenever the holy communion is in any real danger, from the cause of Temperance, or the operations of its advocates,—whenever the one or the other must fall, in the public esteem, we shall rejoice to see the last fragment of this glorious temple of domestic repose and national concord, and the very name of a Tem-perature Society swept from the surface of the earth. But how vain are these fears! How entirely gra-tuitous are the maledictions, and fulminations, and admonitions of this reverend gentleman! "Let the Temperance cause," says he, "be kept on its own pro-ter ground, and within its own legitimate limits." Its own proper ground!—Its own legitimate limits!—We have neither the inclination nor the power to restrain the movements of this magnificent revolution of the world within the narrow boundaries of space or time. It has besetrid the ocean and the land, and eternity alone will set a limit to its glorious career. The field is the world, and every child of Adam is called with his sickle to the harvest. Its aim is nothing less than the removal of Intemperance and its train of loath-some evils from the earth. It confines not its opera-tions to the banishment of a single inebriant.—Drunkenness was denounced as an offending sin, by the people, as a national curse, by Almighty God, long before the contrivance of alcohol by distillation. The evils of Intemperance may therefore be expected to scourge the earth, while the means of Intemperance remain. These means it is the object of the reformation to remove, in all their variety of forms. It relies less for its success, upon "ardent friends," than upon the steady co-operation of cool-headed, cold water men.

The friends of the Temperance cause are perfectly as-sured, that the removal of the evils of Intemperance can no more be effected, by the removal of ardent spirit alone, than the crime of murder, by the removal of one particular weapon. Wherever intoxicating liquor is presented to the lip of a human being, un-less in obedience to the highest medical authority, there is "the proper ground," such are "the legiti-mate limits" of the Temperance cause; and it is de-voutly to be hoped, that the temples of the most high God will not be the last strong hold of this mortal enemy of the human race. It would indeed be an unreasonable perversion of fundamental principles, if the friends of Temperance, while they enforce the truth upon the poor, that "strong drink is raging," should forbear to urge upon the rich, that "wine is a mocker." It is the province of the reformation, if I cannot directly prevent the use of inebriating liquors, to bring their employment into merited disrepute; to mingle malediction with the mischievous draught; by the irresistible force of moral power, to compel the bold and open-mouthed wine drinker to be content, with far less frequent and more private potations; to convince the man of God, upon the testimony of the most eminent physicians upon earth, that he only ex-acerbates his *monday* feelings, by seeking a re-storative in wine; to satisfy the female sipper of champagne, that woman, who was last at the cross and first at the tomb, should be found in her ap-pro-riate station here; and no longer, by an indecate participation of a beverage which was forbidden to her sex, by the ancient Romans, because it led to the foulest of crimes, sustain the cause of immorality by the influence of female example. The den of drunk-en desperation, furnished with its coarse and broken implements of debauchery,—the glittering saloon, with its gorgeous furniture, its hot whiskey-punch bowl, of massive silver, or porcelain from *Sèvres* or *Villeroy*; the bacchanalian board, burthened with as many varieties of intoxicating drink, as were exhib-

ed upon the table of *Nasidienus*, the prototype of all the luxurious and ostentatious coxcombs of modern times—all these are the "proper ground," the "legiti-mate limits," of the Temperance cause. No place so vile, no place so holy, that the genius of Temperance may not enter there, for the work of expurgation.

The subject in hand is of the gravest character; but, in full contemplation of the solemn prophecy, at the end of this discourse, we cannot restrain a smile, which we certainly should never indulge, if we could for a moment believe, with Dr. Sprague, that the ex-cision of alcohol would, in effect, be an attempt to rise on the ruin of God's institutions. "Let it at-tempt to rise on the ruin of God's institutions, and I forewarn you that the days of its heaviness and mourning are at hand; and it will be well, if we do not have oc-casion to go weeping to the grave where it is entombed, and in the bitterness of our spirits to ask concerning it, 'Can these dry bones live?'" Should this really take place, no person, who indulges himself in the use of any intoxicating beverage, however fluently he may weep, will ever be permitted to occupy the station of chief mourner.—The sublime and the ridiculous were never nearer neighbors than in the compass of this brief quotation. "Can these dry bones live?" If they cannot live, without being moistened and refreshed with fermented wine, let them bleach upon the sand. "Can these dry bones live?" Those rivers of purify-ing waters, which are passing over the earth, are not likely to be stayed by the wand of a modern prophet. Such a prediction is not speedily to be fulfilled.

"Rusticus expectat, dum transeat annus, at ille. Labatur, et labetur in omne volubilis annus."

This magnificent enterprise is now in full freshness and vigor. Its operations have been principally di-rected, hitherto, to the relief of the maddling classes of the poor. Rum and ruin have been compelled to let go their hold upon thousands and tens of thou-sands, who were the slaves and worshippers of idols. Many, who were receiving the wages of an unkind and cruel occupation, have turned away from the traffic in broken constitutions and broken hearts.—Many, who were the leaders in scenes of riot and drunkenness, have burst the bandages of a moral debt, repented of their transgressions, and now lead happy families in prayer to the Father of mer-cies. An army of holy men send forth the morning and evening orisons to God, in behalf of this holy cause. It aspires to apply a corrective to the sin of Intemperance in high places, among the opulent and the fashionable portion of man and womanhood; and, alas! it is destined, as the Doctor fears, to become a heap of "dry bones;" and, to have the cup of its mor-tification embittered still more, by having the inquiry propounded at its grave, "Can these dry bones live?" When it is thought advisable to attempt their resus-citation, it may be well to employ the finger of a thorough-going cold-water prophet.

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The positions which we shall endeavor to main-tain, are these:—

I. Our Lord has no where commanded the use of fermented wine at the eucharist.

II. If it could be shown that fermented wine was used at the original institution, it by no means follows, that its continued use, at the Lord's Supper, is *essen-tial* to a just performance of the rite.

III. Alcohol, in the present condition of public sentiment, is offensive at the Lord's table, and there-fore the employment of fermented wine, at this holy festival, is productive of "painful associations," and which our communion is embarrassed and embittered.

IV. The unfermented juice of the grape may be had in sufficient quantity for communion use, at all seasons of the year, and in all parts of the world.

I. Our Lord has no where commanded the use of fermented wine at the eucharist.—Wine is not even named in any part of the New Testament, in connec-tion with the Lord's Supper. The Jews, Greeks, and Romans were in the habit of drinking their fermented wine diluted; thus Henderson on Wines, chap. vii:—"To drink wine unmixed was held irreproachable; and those, who were guilty of such excess were said to be like *Seythians*, *Εὐσεβίου*. To drink even equal parts of wine and water, or, as we familiarly term it, half and half, was thought to be unsafe, and in gen-eral the dilution was more considerable, varying ac-cording to the taste of the drinkers and the strength of the liquor. One part of wine and four of water to two of wine and four of water, or five parts of water." The unfermented juice of the grape was also a common drink in those days, when our Lord was upon earth. What mortal then can decide whether fermented or unfermented wine was used at the original institution? When the disciples inquire in what place the passover shall be eaten, the Master directs them to go into the city and follow a man, whom they would see, carrying a pitcher of water, who would show them an upper chamber, furnished and in order. But he says nothing about wine. Now we infer not that this, or from any other circum-stance, that water alone was used in the original cele-bration; but we have no doubt, that the article, what-ever it was, was diluted with water, according to the well established custom of the day. Our Lord gave the cup to *αὐτοῖς*, to his disciples, and bade them drink; but still we are not told, that the contents were wine. Having done this, he declares to them that he will no more drink of "the fruit of the vine," *οὐκ ἔτι πίνομαι*, until he shall drink it new in the king-dom of his father. After these words, he rises from the festival and goes forth. Now, in all this, there is no command to drink wine. There was a command to drink something; and, from these words of our Re-deemer, we have no doubt that it was "the fruit of the vine." The fulfillment of this command being im-possible, in its literal sense, we must take it for granted, that our Lord intended the expressed fruit of the vine, that is, the juice of the grape. So far all is plain, intelligible, and satisfactory.—But, when we are told, that this juice of the grape must be *ferment-ed*, before it can become "the fruit of the vine," we are instantly reminded of Dr. Swift's dialogue, upon the subject of transubstantiation, in which he at-tempts to demonstrate, that a brown loaf is a shoulder of mutton. Whenever we are ready to believe, that the juice of the grape must be fermented before it can become "the fruit of the vine," we shall be ready also to believe in the hofification of the blood of St. Januarius. It is more easy to account for the intro-duction of such an absurdity into the minds of men, than for its continuance there, in opposition to the laws of common sense. We know, that *fermented* wine was used at the communion, by the earlier Christians; in the Apostle's severe rebuke, we have a painful record of the fact, that some of them were drunken even at the table of their Lord. Have we any right to infer, not as a matter of guess-work, but as a matter of rational deduction, that *fermented* wine was employed at the original institution, because it was employed by the earlier Christians, in the cele-bration of the supper, after the death of our Master? We think not. The question is not what they did; their example, it appears, was not always an example to be followed. The question is what was done and commanded to be done, by Jesus Christ. At some distant era, the practice of the last three hundred years may be of authority, with as much pre-scription, as the practice of those early disciples, who were drunk at the table of their Lord. The com-mand comes not to us from them, nor through them, as interlocutors between Christ and us. The words of our blessed Redeemer, the very words of his com-mand, are as intelligible to us, as they were to the Christians of those early times. They have come down to us unimpaired. Whatever dispute may have arisen upon some other parts of our common tradition from the original Greek, the meaning of these three words, which we have quoted, has never been questioned, to the best of our knowledge. They have ever been considered as meaning nothing more and nothing less than "the fruit of the vine."

Those persons, who conceive that the Lord's Sup-per cannot be duly celebrated, without a literal and exact observance of all particulars, will agree with us, of course, that we cannot be too careful, in our obedience to the command of our Lord. If it be so very important to perform the rite *specifically*, the command must be *specifically* obeyed. No more, of course, can be demanded of communicants than that they drink of "the fruit of the vine;" and this we must certainly do, if we drink the unfermented wine. To demand more than this, and to insist on *fermented* wine at the Lord's table, is a very hazardous experi-ment, for those, who insist upon a *specific* performance, inasmuch as no such command can be found in the Bible; and such persons permit their imagina-tions presumptuously to supply a fancied deficiency in the commands of our Saviour.

We have attempted to show that the communicant, who drinks "the fruit of the vine," i. e. the unfermented juice of the grape, complies with his Lord's com-mand. It really seems to us, that it would be an in-sult to the understanding, to press this matter farther, at the present time.

Many, who upon common occasions, have agreed to abstain from brandy, and who maintain that the same rule of abstinence should be observed in the use of *fermented* wine. They would indignantly smile at our simplicity, should we ask them if brandy were the fruit of the vine. They would say that it was not; and they would answer truly and philo-sophically. If we should remind them, that brandy was originally the juice of the grape, converted into wine, and from wine to brandy, they might very per-tinently reply as follows:—"Here is a quantity of dust of the earth—in its present state it cannot prop-erly be called the fruit of the vine; nevertheless this dust was produced, by the decomposition of a mass of matter, which was once a living man. It must be rather an unusual use of language to speak of a cotton shirt, as one of the *fruits* of the earth; and

yet nothing could be more proper than to speak thus of the raw material, either in the *bale*, or lying loose and detached from it. The gas elicited from burn-ing charcoal, is a poison, and will destroy life;—can this poison, with any propriety, be called the *fruit* of the oak, or the walnut, or the pine, from which this charcoal is prepared? Assuredly not.—The alcohol, produced by the distillation of wine, is a poison, and will destroy

pend on the fact, that not a drop of wine can be had, but that it is not a common beverage. If fermented wine, therefore, were used at the original institution, how can it be considered essential to a just performance of the rite? In our next number, we shall present the remainder of the extract from the letter of Beza.

THEOPHILUS.

NO. XIII.

The Council of Clermont, can. 28, enjoins the communion in both kinds, adding two exceptions, "one of necessity and the other of caution;" the first in favor of the "sick," the other of the "abstemious," or those who had an aversion for wine.—We now proceed to give the remainder of the extract from the letter of Beza. There were some, says Vossius, who might object to water, because of the imperfectness of the analogy, inasmuch as water was not composed of many grapes, signifying that we are many members of one body: "Deinde quia obijci poterat, aqua in simile potione non esse analogam illam, at ex multis acinis confiat, ad mutuum conjunctionem testandam." To this the letter of Beza replies as follows:—"That truly the analogy of bread, composed of many grains, and wine, of many grapes, is not to be disregarded; but still, it should be more precisely enforced: for it is enough, if the unity of the members be signified by the use of the symbols, that is, meat and drink, in some kind, and by testifying the same faith: "Non esse quidem negligendum, at non tamen adeo precise urgendum analogiam panis ex multis acinis, et vini ex multis acinis confecti: sed ad illam mutuum conjunctionem testificandam sufficere, quod isdem in genere symbolis, nempe cibo et potu unum, et eundem fidem testificatur."—A question was afterwards proposed in relation to abstemious persons, and such as were unable to take wine on account of its effects: to this he replies, rather than omit the whole subject, let such use water or any other customary drink; nor doubt that the blood of Christ would be as surely communicated to him by the symbol of such drink, as by that of wine, since the promise is general and refers to all the faithful: "Fotius quam integrum comam non peragit, vel aqua, vel alia sibi familiari potione utatur; neque dubitet, tunc cibum sub hoc potu, quam sub vino, sanguinem Christi communicari, cum promissio sit generalis, et ad omnes fideles spectet."—Philip Melancthon observes, that the Lutherians acted rightly, who substituted hydromel, or honey and water, at the eucharist, on account of the scarcity of wine. Upon this Beza remarks, Lib. iv. c. 24, de Euchar.: "Sed quis dedit Philippo auctoritatem mutandi sacramentum materiam?"—But who gave Philip authority to change the material of the sacrament? Whereupon Vossius remarks,—"As though Christ, in the institution of the supper, referred not, generally to the utility of some drink, but particularly to the propriety of wine?" "Quasi Christus non universe utilitatem potus, sed particularem vini proprietatem in institutione respectet?" To exhibit the character of Beza's views, Vossius observes,—"This Beza's opinion is, that the Church of Rome conducted; she has not changed the materials of the sacrament, but remedied its defects, by administering to the people in one kind; "Quanto sapientius ecclesia (Romana) non mutat sacramentum materiam; sed incommoda illi medetur, unam speciem tantum ministrando."—In contemplation of such facts, and with the opinions of the ancient fathers before us, it is not perfectly absurd to proclaim, that nothing can rightfully be employed at the communion, but fermented wine, and that even this cannot be mingled with water, without "an unhallowed innovation." It appears to us, that we have fully sustained our position, that if it could be shown that fermented wine was used at the original institution, it by no means follows, that its continued use, at the Lord's Supper, is essential to a just performance of the rite. But we have not yet exhibited the whole of our ground, and we trust that every Christian reader will go patiently along with us, in this interesting investigation, to its close.

Vossius, in his fourth thesis, vol. vi. p. 440, proceeds to inquire, "an vinum aqua diluti sit necesse?" if it be necessary, not if it be an "unhallowed innovation," so to mix the wine and water. No person can fail to perceive, that, however unnecessary, in the view of some persons, Vossius never surmised, that it was unlawful, much less an "unhallowed innovation." Our readers are convinced, by this time, that this most learned and sagacious writer knew something more of these matters than certain modern divines. Vossius expressly states—"Christum ipsum precipisse, ut aqua vino misceretur sensu Cypriani: Epist. 63, ad Cæciliam." Cyprinus thinks, that Christ commanded water to be mixed with wine. Vossius also refers to the third Council of Carthage, which decreed the same thing, (can. 24), that, in the sacrament of the body and blood of our Lord, nothing more should be offered than the Lord himself delivered, that is, bread and wine, mixed with water: "ut in sacramento corporis et sanguinis Domini, nihil amplius offeratur, quam ipse Dominus tradidit, hoc est panis, et vinum, aqua mixtum." Commenting on this opinion, Gregory Valentin remarks, that this is much more probable than the notion that this practice originated with the church: "hanc sententiam esse magis probabilis, quam illa, ut solum Ecclesiasticis sit præceptum." Deputat. vi. quest. 11. de Euch. mut. punct. 1. Gregory adds, that Hosius, Alamus, and Scotus have expressed the same opinion. These writers, says Vossius, place the foundation of this opinion in the example of Christ, who, as Justin, Irenæus, and others of the ancients inform us, diluted the wine:—"Fundamentum illi sententia sunt ponunt exemplum Christi, quem diluisse vinum tradunt Justinus, Irenæus, et alii veterum."—Vossius is rather in favor of uniting the water, on the ground that it is not absolutely necessary, but the notion never occurs to him that such mixing of wine with water is unlawful, or in any way improper, much less, that it is an "unhallowed innovation." On the contrary, he quotes Justin Martyr's words to prove that bread, wine, and water were employed. Justin, in his description of the supper, (apolog. 11), speaks of the eucharistal bread, and wine and water, "rotæ azymæ; aqua, sibi ab eis, et eis ab eis." It is for the same reason, says Vossius, that Irenæus speaks of the tempering of the cup; "temperamentum calicis," lib. iv. cap. 11. Cyprinus, continues he, speaks of it in many places, so do Julius, Basil, Gregory, Chrysostom, Jerome, Augustin, Proclus, Bede, Damascenus, Rabanus Mantus, Paschasius, Algerus, Nicephorus, and many others of the fathers and ancient writers. The curious reader may find the particular passages with ease, by recurring to the references of Vossius.—The words employed, at the Council of Trent, are these:—"The holy Synod admonishes, therefore, that it is commanded by the church to its ministers, that they shall mix water with the wine, in offering the cup, because it is believed that Christ our Lord did so, &c." "Monet deinde sancta Synodus, præceptum esse ab Ecclesia sacerdotibus, ut aqua vino in calice offerendo miscerent, ut quod Christum Dominum ita fuisse credatur, &c."—It is, surely, unnecessary to press this evidence any farther.

Vossius does not contest this point, that water was thus mixed with wine, by Christ and his disciples, from the beginning. All that he contends for is, that it is not absolutely necessary to follow the example now. Some notions are assigned by the fathers for the practice, with, as reasons, are somewhat fanciful:—that blood and water came from the side of our Lord, when he was pierced; and that this water is emblematical of baptism, &c. Vossius appears not disposed to favor these reasons: it must be borne in mind, however, that these reasons are assigned, not by Christ, for that which he did, but by man; and their insufficiency cannot justify any departure, in the minds of those who contend for a literal performance. Vossius disputes with others, because they say that Christ mixed the wine; for that, he says, is probable enough, since the wines of the East were generous and warm: "Quod Christus autem miscuisse vinum; Nam satis illud verisimile est, cum Orientis vina generosa sint et calida." If Vossius could taste the communion wines of the present time, he would find a greater occasion for mixing, than in the days of our Lord!—Neither does this learned writer condemn the ancient practice of mixing water with wine, but he simply disapproves of the opinion of those, who contend, that the sacrament is made void, by the use of wine alone: "Quare non damnamus morem veterem; sed eorum inprobamus sententiam, qui irritum esse sacramentum arbitrantur, si merum bibitur." From all these facts, we gather the conclusion, that much doubt and dispute have existed from the beginning, in relation to the liquid element; that milk, mead, hydromel, water, wine and water, wine, and the fresh juice of the grape, pressed forth upon the occasion, have been severally employed, at the sacrament, from the earliest times; and that one council has approved one thing, and another has approved another thing. The same doubt, and the same dispute have existed, in relation to the solid element; not only, as to what species of bread should be employed, whether leavened or unleavened, but of what material it should be formed. There was even a violent contest upon the propriety of using cheese at the communion, and the heresy was with difficulty suppressed by the efforts of the Synod. These disputants are very properly called, by Bingham, "a senseless sect," a term, in our humble opinion, equally applicable to the advocates for brandy and water, in any form. The same doubt and the same dispute have existed, in relation to the time of the celebration. In the beginning, we are told by Vossius, the eucharist was celebrated every day; then on every Lord's day; after a time on every third Sabbath; at length only once a year; and, finally, the priest, to use the word of this writer, the people abetting themselves, "operated" alone. The same doubt and the same dispute existed, whether the communicants should sit or kneel, at the communion; and, at the present day, different denominations adopt the one or the other of these positions; while our Saviour and his disciples probably neither sat nor knelt, but followed the universal practice of reclining. The same doubt and the same dispute have existed in relation to the words of administration, whether they should be uttered once for all, or repeated to each communicant. Upon this point, also, different sects are divided, in opinion and practice, at the present day, the same doubt and the same dispute have existed, whether the recipients should approach the altar, or receive the elements in their places. The same doubt and the same dispute existed, in what manner the bread should be received; and it was decreed by councils, at the end of the sixth century, that males should receive it in their hands, and females in their mouths, and afterwards in clean napkins. Not long after the death of Gregory the Great, the pope issued a decree, that the consecrated bread be received in a golden vessel, and the consecrated wine in a golden chalice. One of the councils of Constantinople decreed, that every communicant should approach the altar, figuring the form of a cross with his hands: "manus in formam crucis figurans." The same doubt and the same dispute have existed, whether the bread should be broken into as many parts as were needed, by the minister, or only into two parts, and delivered to those on the right and left, to be separated by the communicants themselves. These and a multitude of other like matters, have given occasion to the most violent altercation, in ancient times.

That the wine, fermented or not, was mixed with water at the communion, from its original institution, is plain. We now inquire, what were the proportions? Four or five parts of water, and one of wine were the standard of ordinary use, as given by Henderson. But our Lord's command gives no guidance for this. Instead of five parts of water, and one of wine, may be employed without any violation of the command of Christ. Wine, in any quantity of water, is wine. From all these matters of interminable uncertainty, it must indeed be refreshing to the spirit of every humble disciple of the Lord Jesus, to turn to that which is perfectly intelligible and sure. We know, and we rejoice to know, that our Redeemer liveth—that he died once for us—that before his death, he gathered his disciples together, and instituted a memorial of himself;—that under the symbol of food and drink, "cibo et potu," in the language of the most ancient fathers, he bade his followers to partake of his body and blood. This we are to do, in remembrance that Christ died for us. In the midst of such sublime and awfully solemn contemplations as these, it is possible, that any devoted follower of Christ can pause, ere he puts the chalice to his lip, until he is duly certified that Account is here! If then he less of water, and more of wine, the doctrine of transubstantiation, or the worship of carved images, we perceive it not. There is danger both to faith and practice, in demanding a specific conformity, beyond the measure of precision in the command itself; for, in proportion as we become fastidious in regard to our anise and cummin, we have less time and less taste for the weightier matters of law.

We have heard it suggested that the strict observance of the Passover, by the Jews, should be an example to Christians, in their observance of the eucharist. And why so? Jews are not Christians, and the Jewish Passover is not the Christian eucharist. But to what absurdities are we not liable, when we steer away from the plain channel of common sense into the uncertain waters of analogy! If this rule is to be observed, every one, who is not disabled by uncontrollable circumstances, and who does not come to the eucharist in favor of uniting the water, on the ground that it is not absolutely necessary, but the notion never occurs to him that such mixing of wine with water is unlawful, or in any way improper, much less, that it is an "unhallowed innovation." On the contrary, he quotes Justin Martyr's words to prove that bread, wine, and water were employed. Justin, in his description of the supper, (apolog. 11), speaks of the eucharistal bread, and wine and water, "rotæ azymæ; aqua, sibi ab eis, et eis ab eis." It is for the same reason, says Vossius, that Irenæus speaks of the tempering of the cup; "temperamentum calicis," lib. iv. cap. 11. Cyprinus, continues he, speaks of it in many places, so do Julius, Basil, Gregory, Chrysostom, Jerome, Augustin, Proclus, Bede, Damascenus, Rabanus Mantus, Paschasius, Algerus, Nicephorus, and many others of the fathers and ancient writers. The curious reader may find the particular passages with ease, by recurring to the references of Vossius.—The words employed, at the Council of Trent, are these:—"The holy Synod admonishes, therefore, that it is commanded by the church to its ministers, that they shall mix water with the wine, in offering the cup, because it is believed that Christ our Lord did so, &c." "Monet deinde sancta Synodus, præceptum esse ab Ecclesia sacerdotibus, ut aqua vino in calice offerendo miscerent, ut quod Christum Dominum ita fuisse credatur, &c."—It is, surely, unnecessary to press this evidence any farther.

drink no wine." The Lord God of Israel was well pleased with their fidelity, and gave them an assurance, through the prophet, of his special favor. Can we doubt, that our Lord will look down with equal favor upon those, who, from the best of motives, refuse fermented wine, at the communion; which they cannot conscientiously believe, that he ever commanded to be used as an essential of that sacred ordinance?

NO. XIV.

We now proceed to consider our third position,—that alcohol, in the present condition of public sentiment, is offensive at the Lord's table, and therefore the employment of fermented wine, at this holy festival, is productive of "painful associations, by which our communion is embarrassed and embittered." Dr. Sprague will pardon us, we trust, for this employment of his own words, which so forcibly express the feelings of many sincere and devoted Christians. We have shown, in the first place, that the unfermented juice of the grape is "the fruit of the vine;" and, in the second place, that if fermented wine was used at the original institution of the eucharist, its continued employment is not essential, at the present day, to a just performance of the rite.—If we have failed in sustaining either the first or second position, it will be worse than needless to argue for that, which is now under consideration.

The concentrated voice of the friends of temperance, the result of free discussion and grave deliberation, in several recent conventions, remarkable for the wisdom, and learning, and talents of their individual members, has proclaimed to the world, in the most unequivocal manner, and with wonderful unanimity, that the total abandonment of all intoxicating drinks is essential to the complete success of the temperance reform. Numerous societies, at home and abroad, are now engaged in this noble cause. Medicinal and sacramental occasions have been hitherto excepted, by many, from this general rule. In relation to the first, there is much diversity of opinion. One professor of the healing art, an "ardent friar" of temperance, perhaps, and marvelously popular, is so lavish in his prescription of alcoholic restoratives, and "only as a medicine," that an application for his counsel, with the customary catalogue of symptoms, is precisely equivalent to a civil request for a course of Brandy and Madeira. And his prescription is a professional indulgence for the perpetration of an agreeable sin. Another professor, a conscientious cold-water man, prescribes alcohol, if ever, only to those "who are ready to perish." We recognize the wisdom of the Female Temperance Society of Sandy Hill, whose members, "ex abundanti cautela," except not the prescription of a physician, but of a "temperate physician."

The second exception embraces the whole scope of the present controversy; and, assuredly, if fermented wine be not essential at the communion, no good reason can be given, for excepting the sacramental use of wine from the general proscription. We believe alcohol, in every form, to be a poison and a curse. We have excluded it, in no small degree, from the bowels of the forlorn, and shall our communion be any longer embarrassed and embittered, by its offensive presence at the table of our Lord?—But the quantity, "is so little!" Let us not forget that a little leaven leaveneth the whole lump. Let us not forget that no sensible reason can exist for its employment, in any quantity, instead of an innocent beverage, if we have proved, that it is not essential. What security has the Church universal, against such grievous excesses, as existed among the Corinthians? Who has not occasionally noted, with a feeling of sorrow and chagrin, the deep gurgling potation! When the ministering officer, whether priest or deacon, has again and again replenished the exhausted chalice, how often have we thought of the words of Henry—"It is food for the soul only;—a very little, as much as will serve for a sign, is enough. No bodily refreshment is intended; to preface it with such a thing is to revive Moses again." But it is, we are not Corinthians, in this enlightened age, we can be in no possible danger. The measure of that danger may be very slight in certain religious societies; but this is a matter of universal operation. All professing Christians are interested in a just decision. Temptations to error should certainly be avoided; and if any one believes that the presence of fermented wine, as a constituent part of this holy festival, has presented no temptation to convert the one, and itself into a bacchanalian scene, since the days of the Corinthians, we had better beg him to peruse a statement, which we will spare ourselves the pain of recapitulating here, and which may be found in vol. 2. of Dr. Gregory's Letters, page 65, 4th ed., London, 1822,—and also in a note at the close of the second chapter of Bickerstaff's Treatise on the Lord's Supper, edited by Rev. G. T. Bell.

Small as the quantity may be, which is ordinarily received, it has been occasionally productive of the most deplorable effects. Let us briefly recite a fact within the compass of our own knowledge. We had heard the story of a church member, who had been admonished for his irregularities, joined the Temperance Society, and continued faithful to his pledge for twelve months, fell back into his former courses, and became a wretched drunkard. There was so much of interest in the story of this unhappy man, that we sought and obtained an interview. He bore the marks and numbers of intemperance, but was perfectly sober at the early hour, which we had purposely selected for the interview. His intemperance was of that species, in which there are *activa intervalla*. After a week or fortnight of excess, he would attend to his ordinary duties, with diligence. We told him that we were desirous of hearing his story from his own lips; that we were not actuated by a motive of mere curiosity; but were desirous, without any exposure of his name before the world, of making a profitable use of his feelings, for the benefit of his fellow-men. With some reluctance, he commenced a narrative of his life, and we never shall forget the apparent anguish, with which he recounted that particular portion of his history, which we now repeat, almost, as we believe, in his own words, and as we noted them down immediately after his departure.—"My first common or daily drink," said he, "was ale or porter and water, and occasionally wine. As I increased, my allowance, I weakened the powers of my stomach."

"I have no hesitation," says Dr. Lindsay, in his prize essay, page 155, "in asserting, that there is no state of the system, however exhausted or enfeebled,—no species of malady, however obstinate or unyielding,—no case of disease, however dangerous or appalling, in which ardent spirit is indispensably necessary, and in which a substitute, perfectly equal to all the exigencies of the case, cannot easily be found."

"It is the sacred duty of every one, exercising the profession of medicine," says Professor Chapman of Philadelphia, "to unite with the moralist, the divine, and the economist, in discouraging the consumption of these baneful articles, and as the first step in the scheme of reformation, to discountenance the popular notion of a medicinal efficacy."

"Often," says Professor Mussey, Prize Essay, page 60, "I have witnessed, in fits of distressing prostration, joined sometimes with great irritability of the nerves, both during and after the subsidence of the severity of acute dyspepsia, a far more refreshing and invigorating effect from sponging the head, body and limbs with simple cold water, or weak warm soap suds, followed by a gentle friction, than from any dose of spirit, wine, or porter I have ever seen administered."

"A little brandy, but more particularly gin, seemed to restore me wonderfully. The habit fairly got the mastery over me, and, at last, I lost all self-restraint. I had been a member of the Rev. Mr. —'s church for seven years, and my wife had been a professor of religion two years longer. One evening I received a note from my minister, requesting me to call upon him the next morning at a particular hour. I knew there had been a meeting of the church, which I did not attend, and I began to mistrust that I might have exposed myself. I asked my wife what she thought the minister wanted of me for. She looked very sober and said nothing. It disturbed me all night; however I went, at the time appointed, and found my minister with deacon —, who hastened off and left us together. The minister told me, with great kindness, but very plainly, that some of the church had been in favor of cutting me off from the communion, but that the majority had inclined to mercy, and that he had been requested to administer to me, and to assure me, that, if I did not immediately reform, I should be excommunicated. He then gave me a solemn talk, and with tears in his eyes.—In about a month from that time I joined the Temperance Society. I drank nothing but water, for about twelve months; but I had not the courage to go to the communion, during this period; for my craving for drink was so strong, that, even then, I was afraid I should some day break my pledge; and I had a feeling, that I should only aggravate my sin, by going to the Lord's table; and I did not wish to bring any fresh scandal on the church. However, after I had abstained from all intoxicating drink for more than a year, my wife said so much about the example before the children, and the duty of returning to the table, that I consented. At that time, I felt pretty well able to resist all temptation to drink strong drink of any kind, and I was certainly better in health. I went to the communion. I thought my mind was in a proper frame.—But the first instant that I tasted that wine, my relish returned for intoxicating drink, in a manner that I cannot describe. I felt like a beast, that had been once tamed, but having gotten a taste of blood, has become as savage as before. As we walked home, my wife asked me if I did not feel happier. I made no reply, which she probably attributed to the solemnity of my feelings.—Before I signed the pledge, we kept a small liquor case in an open parlor closet. I told my wife she had better lock it up and put it out of the way. She placed it in a chamber closet.—No sooner had we reached home, than I stole privately to that chamber and locked the door behind me. I soon found the key of the closet. I burst off the lock of the liquor case with my screw-driver, and swallowed a dram. After that I was gone, and the world would not tempt me to try again.—Such was the sale of this unhappy man; and we regret, that we have no power of exhibiting to our readers the deep emotion, with which he was convulsed, while he related the concluding portion of this narrative."

This it will be said, is a rare occurrence. Most probably it is so. Suppose it to be a solitary case, though we are credibly informed that it is not;—nevertheless we inquire, who can measure the mischief, which *consecrated alcohol*, in this single instance, has brought upon our poor family—upon one immortal soul! If there are some, whose confidence in their own strength is equal even to the confidence of Peter, perchance their fortune and their fall may be the same.—We say then, that, as wine is not essential to the rite, it has become, *offensive* to the moral sense, at the table of the Lord.

Let us suppose, that a certain member of a community, who has been long and notoriously the minister of so much mischief and misery to his fellow citizens, that if not expelled from general society by common consent, he has become an object of detestation to very many of the wise and good. Nevertheless we are destined to pass an hour in this man's society once every month, in the house and at the very table of our best friend; may, more, we are compelled to take him by the hand, and give him a public expression of our affectionate respect, whom elsewhere we treat with coldness and contempt. Let us suppose, that, while we are striving to rid ourselves of this odious being, by whose presence our relation to this host of friends is embarrassed and embittered, we should be told by a grave and revered personage, that, if the presence of this disgusting creature is not essential to a continuance of our relation to this dearest of friends, by the very odiousness of his friendship, he knows now not what! Can any thing be imagined more monstrous and absurd! No one, we presume, can fail to understand the application of this analogy.

When it was first proposed to comprehend wine as well as ardent spirits in the temperance pledge, we were told that a clergyman, who was altogether opposed to the measure, affirmed, that he, who denounced the use of wine, offered an insult to the memory of his Redeemer. In this very observation, which has received a sympathetic response from various quarters, we discover an additional reason for the opinion, that fermented wine is *offensive* at the table of our Lord; inasmuch as, by its continued employment there, not a few, who search the Scriptures for no worthy purpose, affect to justify the use of it upon ordinary occasions.—The habit of drinking wine, at their own tables, is frequently and familiarly justified, by the usage at the table of Christ; and even irreligious men are continually casting it in our teeth, that our Lord has made wine an *essential*, at the holiest of festivals. This will remain as an obstacle in our path, until the churches, in the language of Addison, "*dare to have sense*," themselves, and reject every species of alcoholic liquor from the holy communion.—In the days of our youth, we have seen ministers of the gospel, with big wigs, sipping their wine at weddings, and giving into all the idle gossip of the day; and this, forsooth, because our Lord wrought the miracle at Cana. Those reverend men, who continue this practice at the present day, are very apt to refer to this favorite precedent—"It is all right.—Our blessed Saviour did it.—It is essential.—If wine be not essential to a wedding, by the very conditions of the ordinance, we know not what is!"

But our Saviour did other things; he made the greatest of all possible sacrifices for mankind. In all things agreeable to our natures, we delight, not only to follow, but to outrun the example of Christ. We even twist, and distort, and crucify the words of holy writ; but we are not so ready to crucify our appetites and passions, and take up the cross, and go about doing good, in the spirit of our meek and lowly Master.

We will say a word only of the wine of Cana.—The object of the miracle was the manifestation of God's power. Heaven and earth were not moved, and a stupendous miracle wrought, for the sole purpose of supplying a deficiency of wine, at the wedding of a poor family. And was that wine fermented? Before we use a precedent, we must establish a precedent. Wine-bibbers *guess* it was fermented. We *guess* it was not. In point of fact, it was *new* wine, and it was then just made. The omnipotence of God can make all things; but we know that new wine was as common a beverage, in those days, as new cider is at the present day. What reason then exists for supposing that Christ, who commands us to avoid the effects of the free use of wine, i. e. "drunkenness," would place the means of drunkenness so abundantly in the power of a promiscuous assembly, by furnishing a copious supply of alcoholic wine? But the governor of the feast expressed his approbation of this wine; and therefore, according to the taste of certain lay and clerical connoisseurs, it must have been a strong alcoholic wine. But how is it known

that the taste of this governor of the feast was as depraved, as vitiated as that of a modern wine drinker, who prefers a racy, alcoholic liquor to the unfermented juice, which was customarily pressed forth from the grapes, into the cup of Plinarch? It is not our purpose, to say more of the miracle of Cana.—Deeply indeed it is to be deplored, that the very army of the Lord should be ransacked for weapons, by those, who seem not to be engaged on the side of righteousness and truth. We have heard an eloquent metropolitan divine, most comfortably *at the defense of the gospel*, quoting Scripture in defense of the temperance use of wine; and, with our own ears, we have heard a notorious drunkard exclaiming, as he reeled in front of a grog shop, *Strong drink for those that are ready to perish!*

NO. XIV.

Before we proceed to the consideration of our fourth and last position, let us briefly allude to one other objection, which has been made to the removal of fermented wine from the communion of our Lord. It has been said, that it will create a disagreement among the churches; different churches will employ different elements. To this we answer, that such disagreement will be harmless in its operation and effects, inasmuch as to one in particular, of several innocent beverages, is *essential*, to a just performance of the rite. We answer again, that this very disagreement is no subject matter for prediction, for it already exists. We are not, as churches, in subjection to synods and councils, whose decrees are of universal obligation; one church cannot enjoin upon another, and another church cannot forbid another thing; and there is no element, by which they can be compelled to depart from their respective usages, in this particular. While some humble society, in a remote corner of the country, conscientiously believing itself bound, by the "very conditions of the ordinance," partakes of some vile composition, procured of the village grocer, who receives it from the manufacturer in New York; another society employs an alcoholic wine, which, *ex abundanti cautela*, is prepared by the deacon of the parish. We have a personal knowledge of such cases.—Here is a body of communicants, who are sipping sweetened whiskey, and other villainous materials under the name of Malaga wine; and there, thanks to the connoisseurship of its lay and clerical members, another body of Christians partakes of nothing but genuine Madeira. While thousands rely upon their ministers, who rely upon their sextons, who rely upon wine dealers, who rely upon the wine brewers, who furnish such compounds as they please; others are opposed to the consecration of every liquor which is not duly "certified" to contain no distilled alcohol, but which may contain a larger amount of fermented alcohol than any other unfermented wine. The disagreement of the churches, therefore, exists already.

We proceed to our fourth position.—The unfermented juice of the grape may be had in sufficient quantity for communion use, at all seasons of the year, and in all parts of the world.—The quantity required for this occasion may be rightly measured by the standard of Matthew Henry—"It is food for the soul only, and therefore a very little of that, which is for the body, as much as will serve for a sign, is enough." If this rule were followed, the officiating officer would seldom be required to replenish the cup.

The only substitute for fermented wine, of which we are now to speak, is the unfermented juice of the grape; and we shall endeavor to show, that it can be had, not only in sufficient quantity for the communion, but in any quantity, at all seasons of the year, and in every part of the habitable globe.—As we are desirous of avoiding Styia and Charybdis, we shall avoid all employment of the words *ale and froth*, which are likely to become the watch-words of parties, who are engaged in the question of the grape is commonly called *must*. In the *Topographie de Tous Les Vignobles*, by A. Julien, it is thus described:—"C'est le jus recemment exprime du raisin, et qui n'a pas encore fermenté." This *must* was well known in ancient times, and was prepared and preserved for the space of a year. This fact is stated by the elder Pliny: Nat. Hist. Lib. xiv. sec. 24. The curious reader may find a full account of the various kinds, and of the various uses of preparation, in Columella, Lib. xiv. cap. 20, and in Henderson's valuable work on wines, page 40. Pliny observes, "*decoquitur ad sapa*," it is boiled down to a third part. We have been informed by professional gentlemen, in whose skill and judgment we have perfect confidence, and who have bestowed no little thought upon this subject, that *must*, boiled down to one-fourth, may be kept free from all fermentation for a year or more. This syrup may be mingled with water as occasion may require, for common use; and it may be had, either by home manufacture or by importation, in every part of the world, and at every season of the year. No person can object to the dilution of this "fruit of the vine" with water; for we have proved, to the apprehension, as we trust, of all reasonable minds, that the fruit of the vine, at the institution of the eucharist, and long after, at the communion, was mingled with water. Therefore then we have an innocent beverage, "*the fruit of the vine*."

In many parts of the earth, the fresh juice of the grape may be had, during a great part of the year; and, where this cannot be obtained, an abundant substitute may be found in a simple preparation of the dried raisin, which several churches have already adopted. The raisins are chopped into small pieces and soaked in water; the liquor is strained and poured into the cup. If this is not so agreeable to some persons as *fermented wine*, they are not required to drink much of it; "*as much as will serve for a sign, is enough*." Here we have "*the fruit of the vine*." It is mixed with water; and have we not showed, upon the very best testimony, that "*the fruit of the vine*" was mixed with water by the earliest disciples, because they believed it was so mixed with water by Christ himself, at the very institution of the eucharist? Such appears to us an unexceptionable element. It is the unfermented extract or juice of the grape; it is "*the fruit of the vine*;" it is too simple in its nature, and too inexpensive, to tax the cupidity of man for the substitution of some cheaper imitation in its stead; as it must be prepared like bread, from time to time, and probably by some officer of the church, the communion will no longer be embarrassed and embittered by a doubt if the contents of the cup be in reality the fruit of the vine; it may be had in every part of the habitable earth, from the equator to the poles.

We have endeavored to show, that our Lord never commanded the use of fermented wine at the eucharist; that, even if used there, it is not essential to a perfect performance of that holy rite;—that fermented wine, as it is an alcoholic liquor, is offensive at the Lord's table, in the present condition of public sentiment;—that, inasmuch as the unfermented juice of the grape, the fruit of the vine, may be had in sufficient quantity for communion use, at all seasons of the year, and in every part of the world,—*what wait we for?*—We do not complete the passage, and say, "*here is water*," for we believe it to be wholly unnecessary to resort to such a substitute, or to any substitute whatever. We call for that which our Lord commanded to be used—"*the fruit of the vine*;" and we invite our fellow Christians, of every denomination, to abandon every substitute, in the shape of an alcoholic liquor, which has been so unnecessarily and so unwisely employed by the churches, for many generations.

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